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AN INTERIOR VIEW, 1905



THE CHURCH AS ENLARGED, 1905

THE
HUNDREDTH ANNIVERSARY
OF THE FOUNDING

OF

THE FIRST CHURCH
BURLINGTON, VT.

February Twenty-third to Twenty-sixth
1905



Published by the Church
October, 1905

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By exchange

INTRODUCTORY

This book holds such memories of the First Church Centenary as are capable of being recorded in printer's ink. Here is an outline of the three days' programme, the historical address and other historical matter pertinent to the time, and other addresses and memorabilia. Here is also a group of pictures of significance, the whole constituting a summary of the life of the Church for its first century, of real and enduring value.

The pity of it all is that the things which most swayed the men and women who took part in the fine services of that memorial time are not here recorded and will not submit themselves to any such record. Those who read this book in other years will be fortunate if at best some stirring of the spirit follows the turning of its pages as one evokes some subtle ghost of fragrance from the petals of long sundered flowers.

The observance was the outcome of long and eager preparation. More than two years before the time to keep it the matter was canvassed by the Church, committees were appointed and other preparatory steps taken. Still later, the Church with rare courage and generosity undertook extensive alterations of the old familiar red-brick church. That work was in a degree typical. The inheritance of the past was unchanged save as it might be projected, enriched and augmented. The prophecy of the old lines found their fulfilment in ampler proportion and statelier form. That was all.

Meanwhile the committee of preparation worked out detail by detail the completed order, sent its invitations from sea to sea summoning the children to their mother's knee, and asked the generously yielded cooperation of wise and strong denominational leaders. The Church approved the perfected plans, and the dates to be kept came at last.

It is impossible to speak of those days in detail other than the detail given here; and quite as impossible to carry a really adequate impression of the whole movement. It was after all only the doings of one parish—not great as parishes go—thanking God for a hundred years. And a hundred years is no long time. But

nevertheless for a little the Church became a holy place. The great permanent qualities of life had the right of way. Gratitude, love, recollection, hope, joy and sorrow, renewals of fellowship, poignant yearning, met to constitute a mounting tide upon which the events of the whole commemoration were nobly and tenderly borne. The press of the city gave full and sympathetic reports. The people of the other churches were interested attendants and the people of the parish put by their ordinary occupations and followed the doings session by session. Every spoken word was nobly commensurate to the occasion, every department of the church's life found its historian. The dedicatory service Sunday morning led the congregation to the summits of the mountains of joy; the afternoon sacrament gathered them in gratitude and humility about the table of the Lord; and the Sunday evening meeting led them to forget themselves in the larger denominational vision, and so left them. And over it all from day to day brooded a mid-winter peace. The God of the clouds and winds withheld his creatures while his children walked in light.

Out of it all the Church emerged with a renewed consciousness, historical, corporate and spiritual. From that day until now the tide of spiritual life in the Church has been deeper and more constant, the loyalty of the people to the kingdom more stable, and their joy and pride in their inheritance more evident.

THE FIRST CHURCH STUDY,
October 11, 1905.

SKETCH OF THE CELEBRATION

In anticipation of its Centennial celebration The First Church of Burlington appointed January 28, 1904, a *Centenary Committee* to arrange the details of the commemoration and to carry them into effect. This committee consisted of the following persons: Rev. G. G. Atkins (Pastor), W. J. Van Patten (Chairman), Prof. J. E. Goodrich, Harris H. Walker (Secretary), Clarence L. Smith, Mrs. E. H. Powell, Mrs. H. A. P. Torrey, Mrs. C. L. Woodbury, Mrs. C. M. Smith, Miss Jennie Stacy.

The Sub-Committees appointed were as follows:*

Invitation: J. E. Goodrich, Mrs. E. H. Powell, Miss Jennie Stacy.

Entertainment: Mr. and Mrs. H. S. Howard, C. P. Smith, Reed Powell, Mrs. E. M. Styles, Miss Anna Johnson (Chairman).

Social: Mr. and Mrs. H. S. Peck, Mr. and Mrs. C. E. Beach, W. H. Wood (Chairman), Mrs. S. M. Platt, Mrs. C. L. Woodbury.

Music: Rev. G. G. Atkins, Mrs. Wm. J. Van Patten, C. L. Woodbury, Franklin Riker, J. D. Bartley.

Decoration: W. G. Reynolds, Miss Harriet Wright, Miss Gertrude Powell, Mrs. H. H. Walker, Miss Lucy Torrey, Mrs. E. P. Woodbury, George L. Pease, Fred M. Gould, Fred B. Wright.

Finance: W. B. Howe, F. W. Perry, C. S. Van Patten.

Printing: Wm. J. Van Patten, J. E. Goodrich, N. K. Brown.

The letter which follows, with an outline of the proposed exercises, was sent to every former member of the church and to every absent member, whose address could be ascertained:

Dearly Beloved:—

THE FIRST CHURCH IN BURLINGTON purposes to celebrate the completion of its first hundred years on Thursday, the twenty-third of February next, and desires to welcome as large a gathering of its membership as can be secured. The public exercises arranged for are shown on the leaf annexed, among them the rededication of the enlarged church edifice, the Moderator of the National Council preaching the sermon.

*This list of Committees is copied from the Church calendar. Some changes were subsequently made.

THE FIRST CHURCH

The Church extends a most cordial invitation to all whose names have ever been on its roll to return and help to keep the feast, and make this occasion at once a profitable retrospect and a glad reunion. This letter is sent to every living (former) member of the church whose address can be ascertained. The Church and Society desire to consider as their guests all who can accept this invitation.

Each person who finds his name written below will please regard this as a personal request and mail his answer as soon as possible to the Chairman of the Committee, that the address of his host may be sent him in good time. If distance, occupation or circumstances which you can not control shall make it impossible for you to attend will you not send us a word of greeting, reminiscence and cheer, and help us in a great loyalty of evident love to recall the past and meet the future.

With the cordial salutations of the Church,

Yours in the hopes of the Gospel:

G. GLENN ATKINS, Pastor.

WM. H. WOOD, Clerk.

WM. J. VAN PATTEN,
Chairman Centenary Committee.

JOHN E. GOODRICH,

MRS. E. H. POWELL,

MISS JENNIE STACY,
Committee of Invitation.

Burlington, Vermont, January 27, 1905.

To.....

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The Churches specially invited were the following:

All the churches of the City; also, the University of Vermont.

All the Congregational churches of Chittenden county: viz. those of Charlotte, Colchester, Essex, Essex Junction, Hinesburg, Jericho, Jericho Center, Milton, Richmond, Winooski.

Also, the Congregational churches of the following towns: Bennington (First and Second), Brattleboro, Middlebury, Montpelier, Rutland, Saint Johnsbury (North and South).

Also, the Western Vermont Congregational Club.

CONDENSED PROGRAMME

THURSDAY, FEBRUARY 23.

3:30 P. M. Prayer by the Rev. Frank D. Penney of the Baptist Church.

Address of Welcome by the Pastor of the Church.

Address before the Western Vermont Congregational

Club on "The Mission of the Spirit," by the Rev. H.

P. Dewey, D. D., of Brooklyn, N. Y.

Prayer and Benediction by the Rev. Lucius F. Reed of Montpelier.

CENTENNIAL

7

- 5:30 P. M. A Banquet given by the College Street Church at their Parlors to the Western Congregational Club, the visiting and resident ministers, and delegates to the centennial.
- 7:30 P. M. Prayer: the Rev. Lewis O. Brastow, D. D., of Yale Theological Seminary.
Historical Address: Professor J. E. Goodrich.
Singing of Centennial Hymn written by Miss Mary C. Torrey.
Prayer and Benediction: the Rev. Edward Hungerford.

FRIDAY, FEBRUARY 24.

- 3:30 P. M. Invocation: The Rev. Thomas Simms of Middlebury.
Scripture Lesson, read by the Rev. Warren Morse of Bennington.
Prayer: the Rev. George W. Phillips, D. D., of Rutland.
Introductory Word: the Rev. G. G. Atkins, D. D.
A Paper on Women's Work in the First Church, by Mrs. H. A. P. Torrey.
Benediction: Dr. Brastow.
- 6:30 P. M. Parish Dinner at the Masonic Temple, followed by a greeting by the Pastor of the Church, and responses by guests representing various churches and church organizations, the University of Vermont, and the City and State governments.

SATURDAY, FEBRUARY 25.

- 3:30 P. M. A Memorial of Elizabeth M. Strain: Miss Jennie Stacy.
Prayer: Rev. Dr. Brastow.
Hymn: "For all the saints who from their labors rest."
Unveiling of the Tablet (containing names of Original Members and Pastors) erected in memory of Miss Strain: Deacon William J. Van Patten.
Reminiscences by Drs. Griffin and Brastow.
Reading of Letters from former members.

SUNDAY, FEBRUARY 26.

- 10:30 A. M. Rededication of the enlarged Church.
Prayer: the Rev. Edward H. Griffin, D. D., LL. D., Dean of Johns Hopkins University.
Dedicatory Sermon: the Rev. Washington Gladden, D. D., LL. D., Moderator of the National Council.
Prayer of Dedication: the Rev. G. Glenn Atkins, D. D.
Service of Dedication: the Pastor and People.
Dedication Hymn, written by Miss Torrey.
Prayer and Benediction: the Rev. Dr. Brastow.
- 12:00 M. Anniversary of the Sunday School.
A Paper on the History of the Sunday School by Miss Mary C. Torrey.

THE FIRST CHURCH

A Paper by Edward P. Shaw, a former Superintendent.

Reminiscences by other former Superintendents.

A Sketch of the History of the Young People's Work by Miss Julia W. Smith.

3:30 P. M. The Sacrament of the Lord's Supper, with Addresses by Dr. Brastow and Dr. Griffin.

7:30 P. M. Address by Dr. Washington Gladden on "The Opportunities of Congregationalism."

For a fuller statement of the four days' exercises reference is made to the souvenir Program in which may be found the Hymns, Choruses, Solos, etc., as also half-tone portraits of all the pastors, with views of both the original and the present church edifices.

The Centenary Choir consisted of Franklin Riker, chorister, Mrs. M. Burton Yaw, organist, Miss Florence Lyman Allen, assistant organist, Mrs. O. A. McFarland, Mrs. Mary L. Church, Mrs. George E. Howes, Mrs. G. G. Atkins, Fred P. Mitchell, Harry P. Clement, H. Paul Gulick, William Mitchell, Frederick Gebhardt, Floyd L. North, Dr. C. B. Dalton, Dr. J. Churchill Hindes.

**THE
FIRST CHURCH**

FOUNDED 1805

CHARTER MEMBERS

ALEXANDER CATLIN	DANIEL C. SANDERS
ABIGAIL CATLIN	NANCY SANDERS
LUCINDA CATLIN	EBENEZER LYMAN
OZIAS BUELL	CLARISSA LYMAN
ABIGAIL BUELL	ANNA LYMAN
DANIEL COIT	SARAH ATWATER
AMELIA TUTTLE	MIRIAM WETMORE

PASTORS

REV. DANIEL HASKEL	1810-1822
REV. WILLARD PRESTON D. D.	1822-1825
REV. REUBEN SMITH	1826-1831
REV. JOHN KENDRICK CONVERSE	1832-1844
REV. JOHN HOPKINS WORCESTER D. D.	1847-1855
REV. C. SPENCER MARSH	1856-1860
REV. ELDRIDGE MIX D. D.	1862-1867
REV. EDWARD H. GRIFFIN D. D.	1868-1872
REV. LEWIS O. BRASTOW D. D.	1873-1884
REV. EDWARD HAWES D. D.	1885-1899
REV. G. GLENN ATKINS D. D.	1900

**THIS TABLET ERECTED AT THE
CENTENNIAL ANNIVERSARY
FEBRUARY 23, 1905**

A FEW DATES

The First Church of Burlington dates from February 21, 1805.

The Unitarian Church dates from April 19, 1810.

The Methodist Church: A class of nine members was organized in the village in 1817; a class of seven, in the east part of the town in 1815; a minister appointed in 1823.

The Episcopal Church was organized in April, 1831.

The Baptist Church was organized in 1834.

The Roman Catholic Church: The Rev. J. O'Callaghan was sent here in July, 1830; the French Catholics were gathered under the care of the Rev. Mr. Anse in 1840.

The Third Congregational, or College Street, Church, was organized November 4, 1860.

The First Congregational Society held its first regular meeting January 19, 1810.

The First "Calvinistic" Congregational Society held its first regular meeting March 5, 1810.

The Third Congregational Society was organized July 21, 1860.

HISTORICAL DISCOURSE

BY PROFESSOR J. E. GOODRICH

It may seem strange that ten churches in Chittenden county, beginning with that of Hinesburg in 1789, were organized before this whose anniversary we are met to celebrate;* especially when we consider that the two Allens, Ethan and Ira—the one the first of American Higher Critics, and the other an author (at least in the Latin sense) of that article in the first constitution of Vermont which aims to protect the Sabbath and secure the maintenance of “some form of religious worship”—were residents of the parish. The General sometimes used to employ theological terms in a very forcible way, but it is not on record that he ever moved to send for a minister.

Tradition has it that a part of the people, having been brought up in the staid religious habits of Massachusetts and Connecticut, found it pleasant and profitable to meet on Sundays to listen to the reading of a sermon. But the first instance of public religious instruction in Burlington of which anything definite can be said occurred in 1793, probably in September. The Rev. Cotton M. Smith of Sharon, Conn., between August 6 and October 4, preached in twenty-two towns, and once at Burlington Bay. Women travelled barefoot through the woods for miles, he says, to hear a sermon.

*Of the 210 churches in the State, 88 have, or might have, preceded us in observing their centennial. Bennington led off in this series of festivals, and has already completed 43 years of her second stadium.

The Rev. Chauncey Lee, who had been for nine years the settled minister of the church in Sunderland, Vt.—the former home of the two Allens—preached in Burlington during portions of 1795 and '96, and possibly '97 also, as the introduction of a book which he published that year is dated at Burlington. It is possible that he came here at the suggestion of Ira Allen.

When word came in August, 1799, that the Rev. Daniel C. Sanders had just been released from the church in Vergennes, two public spirited citizens, David Russell and Dr. John Pomeroy, started at once for that city and engaged Mr. Sanders to preach at Burlington at a stipend of \$400 a year, for the payment of which they made themselves personally responsible. This salary was subsequently raised, one half by subscription and one half by a tax on the grand list, to be paid in grain, beef, pork, butter or cheese, to be delivered to the minister at his dwelling house, on or before the 25th of December. This appears to be the first and only recognition of Christmas here in very early days.

Mr. Sanders came with his family in the fall of 1799, and served as the town's minister until 1806, preaching always in the Court House, which stood near the centre of City Park. As Mr. Sanders was chosen president of the University in October, 1800, that institution very naturally demanded the larger share of his attention. And it is no wonder that, after nearly six years of double duty in college in addition to his preaching—for President Sanders taught the four classes without assistance till 1806—the minister of Burlington felt himself to be overburdened. The President seems however to have filled his post as town preacher to the entire satisfaction of the community. He had a commanding presence, a ready flow of rhetorical language, and an impressive delivery. His printed discourses still witness to his ability as a public speaker. Of the immediate

results of his ministry there is no clear evidence remaining. Several churches on this side of the State were edified (in both senses of the word) in the open season of 1802, but there is no record of any revival here. And two reasons for that may be given: there was no church to assist the preacher, and he was unable to give any portion of his time to personal and parish work. Certainly no effective attempt to organize a church was made during the first five years of his ministry. But in the fall of 1804 the formation of a church began to be considered. Mr. Sanders prepared a confession and covenant, and these were signed on Friday, the 21st of February, 1805, at the house of Moses Catlin, later the home of Deacon Samuel Hickok, and thirteen years ago still standing on the northwest corner of Main and St. Paul streets. On the following Sunday, February 23rd, after the usual public service, the confession and covenant having been publicly read and assent to the same being continued, the persons so associated were declared by the Rev. Daniel C. Sanders to be "a regular church of the Lord Jesus Christ established in Burlington." For a little more than five years this was the only church in the township. And it was never anything else than a Congregational church. There were fourteen names all told, and two of these were those of President Sanders and his wife. It was hoped that other church members resident here would soon join the new organization, but for four and a half years there were no additions.

In 1806 Mr. Sidney Willard, an old pupil of Mr. Sanders, and son of a former president of Harvard, came to be tutor in the University and preacher to the village congregation. There was a fair prospect of his settling here. Mr. Sanders writes: "The people are satisfied and attend meeting numerously." The church voted to settle him, and appointed a committee to confer with the committee of the town, but nothing came of the effort. And no explanation is found

of the failure. Three years later Mr. Willard was made professor of Hebrew in Harvard.

President Sanders still preached occasionally when there was no other supply. Dr. Samuel Williams, who had been eight years professor of Mathematics and Natural History at Harvard, did duty as minister of the parish for portions of 1807 and 1808, while superintending the printing of the enlarged edition of his History of Vermont, and at the same time lecturing in the college. In 1809 Mr. Willard Preston, afterwards pastor of the church and later president of the University, and Amariah Chandler, both young men of exceptional ability, preached here with great acceptance, and the happy result of their labors is indicated by the accession to the church in August of that year of nine members upon profession of faith. This was the first addition to the original fourteen.

Why for so long a time the church should have remained stationary is a problem apparently not difficult of solution. From the time President Sanders came the people had had no *pastor*. His own sermons were not very definite in doctrine, or direct in personal appeal. And the creed which he prepared for the church was a mild and rather rhetorical statement of the faith as held by many of the younger clergy in the region from which he came to Vermont. Dr. Sanders belonged to a time of transition, and seems to have been unable to decide to which of the two opposing parties he belonged, till after his removal to Massachusetts; and even then, to his credit be it said, he consistently and steadfastly opposed division.*

*After his return to Massachusetts, President Sanders became pastor of the church in Medfield. About 1827 the controversy between the two parties became acute there, as in many other churches. Let me give Dr. Sanders' view of the quarrel in his own words:—"The pastor refused to discuss either the Trinitarian or the Unitarian [side of] the controversy, considering the dispute unhallowed, never to be decided by mortals, and worse than useless." He preached peace, and labored for peace, but lost his place, and his wife lost her reason, in consequence.

Within four months after the formation of the church the building of a meeting-house was agitated, and a town meeting called to carry the project into effect. This movement resulted in the organization, under the act of October, 1797, of "The First Society for Social and Public Worship in the town of Burlington." The town was the parish, and all the inhabitants were members thereof and liable to taxation, unless they presented written notice of dissent or of connection with some other religious body. In the parish meeting of 1809 a committee of five was appointed to fix on a proper site for the meeting-house. They selected the five-acre lot lying "on the south side of the new road called College street, . . . east of the road called Middle street, [now Willard] leading south from Pearl street to the turnpike road" [now Main street]. And a little later an excellent building committee of seven was designated, but the project got no further. The reasons for this failure do not appear in the record, but there is little doubt that the lack of sympathy between the church and the prominent members of the parish on matters theological had much to do with it. At this time about thirty citizens freed themselves from all obligation to contribute to parish expenses by exercising their privilege under the statute, and "signing off," as it was called.

There were two parties in the parish, of which the more numerous and the more influential was called in the language of that day, the "liberal" party. Most of these were from Massachusetts and entertained but an imperfect sympathy with the doctrines and aims of the church, whose members had come mainly from Connecticut. They did not enjoy doctrinal sermons, and specially disrelished the distinguishing dogmas of Calvinism, as then generally held and preached throughout New England. Their ideals of the Christian life too were less rigid and exacting. They looked with ap-

proval on practices which the churches generally condemned, and claimed a larger liberty than the consciences of the orthodox could accord either to their neighbors or to themselves. They saw no hope of obtaining through the church already organized the kind of moral and religious instruction which they desired. So they took measures to secure through a separate organization the kind of preaching which they preferred. It was just a reproduction of the struggle which for a generation or two had been in progress in Eastern Massachusetts.

The committee of the church in their effort to secure one who should become their settled pastor, in the fall of 1809 engaged Mr. Daniel Haskel, a graduate of Yale, to come to Burlington as a candidate; and in the meantime, apparently without the authorization of the committee, some one acting for the "liberal" wing of the parish, engaged Mr. Samuel Clark, a graduate of Harvard, to come to Burlington on the same errand. Mr. Clark arrived first and began his candidacy before the agent of the committee returned from a business trip to New York. Mr. Haskel also appeared at the appointed day. The two candidates made each other's acquaintance at Col. Buell's table. Mr. Haskel however refused to speak in Burlington under the circumstances, and for several weeks preached at St. Albans.

On the first of January, 1810, both church and society met to act on the question of a call to Mr. Clark, Mr. Haskel not having been heard as yet in Burlington, though some of the church had visited St. Albans in order to judge of his ability. The *Society* by a large majority voted to call Mr. Clark. The *Church* voted two to one to decline to accept him as their pastor, and reaffirmed this vote on the following day.

"The town society forthwith dissolved by a unanimous vote," says David Russell, and Mr. Clark's adherents at once



THE OLD WHITE CHURCH, ERECTED 1812



THE CHURCH EDIFICE OF 1842

proceeded to form "The First Congregational Society in Burlington" on the voluntary principle. This held its first meeting on the 19th of January, and on the 12th of March gave Mr. Clark a unanimous call, and arranged for his ordination on the 19th of April.

Meanwhile Mr. Haskel had returned to Burlington and preached for the church as a candidate. In the course of this same January articles of association were drawn for another society, which called itself "The First Calvinistic Congregational Society in Burlington." Its first meeting was held March 5th, and on the 2nd of April it voted a unanimous call to Mr. Haskel and asked the church to concur. By law the first settled minister was entitled to a certain right of land expressly reserved for him in the town charter. No little excitement and some bitterness was stirred by the effort on either side to secure this right. And it is to the praise of both parties that before the ordination of either candidate an amicable agreement was reached on this question. Each candidate relinquished to the town his claim on all over \$1000 worth of land, and the town was to hold and rent the residue, and apply the proceeds to the support of the regular congregational clergy of the place.

Mr. Haskel was ordained and installed April 10 by a council in which eight churches of the vicinage were represented, and Mr. Clark's ordination followed on the 19th. Here many interesting details must be omitted; partly, because at this point there is a double, and not always consistent, tradition; partly because we are now specially concerned with one only of these two societies. It is matter of course—human nature being what it is—that there were hard feelings and some hard words; honest men even, were, unfortunately, unable to *agree to differ*. One party was certain the shield was of silver; the other knew it to be of gold.

Suffice it here to say, that one member of the First church went over to the church which had been formed on the day of Mr. Clark's ordination, and that President Sanders and wife also were members of Mr. Clark's congregation for a few years, but without joining his church. Later they returned to the First church and attended its services until their removal from Vermont.

The man who joined the new church was "labored with" or disciplined for leaving without first getting a letter of dismission, and at last the church sought the advice of a council. The case of the church seems however to have been decidedly weakened by the admitted fact that none of the members of the First church had obtained letters from the churches in Connecticut to which they had belonged, before proceeding to the formation of the disciplining church. However, the offending brother was formally set outside the church, and neither church nor council entertained any doubt that the polity of the Congregational churches was vindicated in his excommunication.* The church acted with courage, surely, and no doubt with conscience also, but with what practical result of good, it is not easy to determine. The matter is mentioned here mainly to show how such things were managed ninety-five years ago.

After the settlement of the two pastors a friendly attempt was made to arrange a *modus vivendi* as to the use of the Court House on Sundays, but without definite result. To cut the story short, be it enough here to say, that this church continued to worship in the Court House, but only at such

*Dr. Coit came back some years after to worship with the body which had, most reluctantly, excommunicated him. He told one of his old friends (Dr. Amariah Chandler) that he was "glad to get back to his old ground." But he did not formally rejoin the church. Dr. Chandler speaks of him as "eminently a praying man."

hours as the First Society did not choose to occupy it. The inconvenience of this arrangement no doubt hastened the erection of the first meeting-house. It also led the church—for the eight months preceding the dedication of their church building—to obtain the use of the College chapel for their Sunday services.

The Society's records afford no light on the building of the first meeting-house. It is not named until January, 1812, and it was dedicated in December of that year. As William C. Harrington, Ozias Buell and Moses Robinson constituted the Prudential Committee for both 1811 and 1812, they probably superintended its construction. It stood where the present edifice now stands, was built of wood, and faced toward the north.* It was of the style so commonly seen in New England in the early part of the last century. It contained galleries; had two rows of windows; a porch with four round columns, which in the only picture known to be in existence seem to be of the Doric order. The bell tower rose but a few feet above the ridgepole, and the belfry proper was surrounded by a balustrade and surmounted by a spire of modest elevation, at the top of which was a weathervane. On the east side were sheds for the horses. After the erection of the Unitarian meeting-house it was distinctively known as the White meeting-house, and gave name to White Street, now Winooski Avenue.

Mr. Haskell proved to be eminently fitted for the work he had to do. He was a good scholar; had taught for a few years after leaving college; and had received his grounding in theology under Dr. Samuel Stanhope Smith of Princeton. His deportment was grave, but cheerful; he was dig-

*The shadow on the roof of the church, as shown in the half-tone used in the centennial program, was added by the artist who prepared the original sketch for the engraver.

nified in manner, yet at the same time simple and natural; in conversation, instructive and interesting rather than copious. His sermons were methodical and well thought out. His delivery was in harmony with his general make-up, sedate and earnest and rather monotonous on the whole. His force as a preacher lay in his matter and in the sincerity of his character rather than in any grace of oratory. "But in the pulpit," says one who knew him, "he was just like himself out of it; and out of it he was just what he was in it." The unaffected and patent honesty of the man, combined with his scholarly attainments, gained him not only the esteem of his friends, but ultimately compelled the respect of those who had opposed his ministry and abhorred certain of the doctrines which he conscientiously upheld.

Several were induced by his presentation of the truth to forsake the "liberal" views in which they had been reared, and made profession in the "orthodox" church; while those who received their religious training at his hands seldom wandered from his ministry in search of an easier gospel. The church prospered under his leadership. Additions were made in every year of his pastorate except 1814, when war was raging all about them. The years 1816 and 1817 saw an ingathering of forty-seven upon profession of faith; and, what is of more importance, these were steadfast adherents to the truth as they had received it. During his twelve years' ministry seventy-three were added by profession and thirty-five by letter, one hundred eight in all, making the total from the beginning one hundred thirty-two.

In 1822 Mr. Haskel was reluctantly dismissed to take the headship of the University. The College began to flourish under his direction, but two years later the burning of the college edifice so seriously affected his health and reason as to compel his resignation. His literary labors were continued almost to his death in 1848, and four large and

valuable reference volumes remain to attest his industry and literary skill.

Three months after Mr. Haskel's departure the Rev. Willard Preston was installed as his successor. This is the man who in 1809, when he was a licentiate, had been so acceptable to the church. He was a graduate of Brown University; had been pastor in St. Albans till forced to seek a milder climate; then in Providence, R. I., for five years before returning to Burlington. He was a man of ardent temperament, impulsive and generous; as a pulpit orator, far superior to his predecessor, but not his equal in learning whether in theology or philosophy; nor was he possessed of the same stability of character or persistency of purpose. He could not have done the work of Mr. Haskel, but he proved an excellent successor. He won the esteem and affection of his people; he was sound in the faith; and his sermons were masterpieces. Before he had been quite three years in office he too was called to preside over the University. During his pastorate twenty-one were added to the church by confession.*

Third in the pastoral succession came the Rev. Reuben Smith, a graduate of Middlebury College, and for two years a student at Princeton. He had previously been for eight years pastor of a Presbyterian church at Ballston Centre, N. Y. For six months after his coming the church enjoyed a continuous season of revival, and forty-four persons joined the church by confession before he was installed. Mr. Smith was not Mr. Haskel's equal in breadth and solidity of schol-

*Dr. Preston died in Savannah, Ga., in 1856, with a most honorable record for vigor and fidelity as pastor of the Independent Presbyterian Church in that city for near a quarter of a century. Two volumes of his discourses were published in 1857, accompanied by a portrait and sketch of his life. His likeness at once arrests attention, and reminds one of the head of the poet Goethe.

arly attainment, nor did he approach Mr. Preston's impressive style of pulpit eloquence; but for fervid piety and utter devotedness to his calling as a Christian minister, he was not a whit behind any man. Both in and out of the pulpit he was sincerely himself, and yet is thought to have been influenced by Nettleton in the spirit and style of his preaching in seasons of special religious interest. His efficiency, and under God his success, lay, first, in his own intense conviction of the truths he proclaimed, and, second, in his power thereby to stir the emotions and the consciences of his hearers. He was a skilful winner of souls, and many rejoiced in him as their spiritual father.

But an influential minority were dissatisfied with his ministrations, and their opposition weighed heavily on his sensitive nature. So in less than four years he sought a dismissal. To this request the church strongly demurred, but finally yielded a reluctant consent. A mutual council advised against the dissolution of the pastoral relation, and he continued his labors two years more, and was finally released to take charge of the Presbyterian church in Waterford, N. Y., in May, 1831. The farewell resolutions of both church and society are couched in terms of eulogy such as only the best and faithfulest of pastors could deserve. The additions by confession during Mr. Smith's pastorate of a little less than six years were one hundred nine. He continued in the pastoral harness until 1853, and died in Wisconsin in 1860 in his seventy-second year.*

*It is plain, from private letters of the period, that the more thoughtful and better educated members of the church and congregation, did not always find themselves edified by Mr. Smith's sermons, but took special satisfaction in the instructions of certain other ministers who preached here from time to time, by exchange or otherwise. These letters also indicate that, during much of Mr. Smith's pastorate, the more hopeful and promising portion of the church's field lay in the village at the Falls. The Sunday schools there seem to have been for some years surprisingly efficient.

In the year's interim which ensued before a new pastor was settled twenty-five new members were added to the church, a fact which seems to prove that Mr. Smith had left it in a healthy and harmonious condition.

The fourth bishop, or overseer, of this church was installed in August, 1832. The Rev. John K. Converse held diplomas from both Dartmouth and Hampden Sydney colleges, and had spent a little more than two years in theological study at Princeton. The year before his coming saw the beginning of the "new measures," as they were called. "Protracted meetings" were held in many churches, and more active and urgent means adopted to lead hesitating souls to a moral decision. Two months after Mr. Converse's induction the church voted by a large majority to hold a protracted meeting, but referred the matter to a large committee for reconsideration, with full authorization to proceed if they should deem it wise to do so. The proposed effort was not made at this time, but in August, 1835, it was again resolved to hold a series of meetings as soon as arrangements could be made, and to invite the Rev. Jedediah Burchard to attend and assist under the direction of the pastor. The meetings began on the 9th of December and continued nineteen days. Mr. Burchard did most of the preaching, holding services in the afternoon and evening only.

It is said that Mr. Burchard had been an actor; and certainly he resembled John B. Gough (also an actor) in his power to stir the emotions and influence the wills of masses of men. Burlington was but one stage in a progress which included many towns in this county and in other sections of Vermont. The novelty of his methods, the extravagance of his assertions and appeals, his seeming irreverence and actual coarseness at times, along with his theatrical delivery, produced an immediate and almost irresistible effect upon a large portion of his hearers. Men of cooler temperament

held aloof and criticised. And there were no truer Christians in the churches than those who looked on and listened with pain and apprehension. The orthodox clergy of Vermont ranged themselves in two camps. The one held his active supporters; the other, those who sternly let him alone, or who attempted by calm use of reason and scripture to recall the churches and their guides to the sane and sober methods previously followed. The *Vermont Chronicle*, a little later, for weeks in succession, published whole broadsides of friendly and rational discussion conducted by the more level heads among the clergy. The dispassionate Dr. Hooker of Rutland, in a kind, yet tremendously earnest, letter to the Rev. Mr. Merrill of Middlebury, styles Mr. Burchard "an unsafe man, doing on the whole more harm than good." And four ministerial bodies, the Rutland, Pawlet, Windsor and Northwestern Associations published their dissent, and warned the churches of the State against the man and his measures.

While the meetings were in progress, a local bookseller engaged two students of the University to take notes of Mr. Burchard's sermons. Mr. Burchard was greatly disturbed by this proposed publication, although he was offered an opportunity to revise the discourses before printing, and a copyright on all sales. It is known that he offered the stenographer \$150 for his notes taken in Burlington; and it is also certain that the notes disappeared. The discourses given in Hinesburg however were taken down and scattered in an edition of 3000 copies.

The President of the University, Dr. James Marsh, became an object of suspicion and reproach because he found himself unable to cooperate with the popular evangelist. Wherever Burchard went, he poisoned the minds of church members by aspersions on the orthodoxy and christian character of President Marsh. And it took more than a quarter

of a century for the University to live down the jealousies and suspicions occasioned by Dr. Marsh's quiet, but unconcealed and principled dissent.

Many were brought into the churches by this revival whose subsequent lives proved the soundness of their conversion; but in Burlington as in many other places this high tide of seeming prosperity was followed by numerous cases of church discipline, and by the voluntary withdrawal of not a few who strengthened the church by leaving it. An old-time pastor said once in my hearing that in the days of Burchard many of the churches had been "blessed to death," and some had never recovered from such blessing. But it must be added that there were many who rejoiced in Mr. Burchard as the heaven-sent agent under God of their conversion; many whose steadfast faith and upright lives gave assurance that they had indeed been born again. It is even yet impossible to strike a just balance between the good and evil of the movement and Burchard himself is still an enigma to not a few who have tried to understand him.

But to return to this church. Here as in other churches, many engaged heartily in the movement, as did the pastor; many in the community were arrested and profoundly impressed; many found in Burchard's exhortations an incentive to repentance and a new life; some were deeply grieved, or moved to conscientious opposition. On Sunday morning, December 20, thirty-nine persons were received on confession, and on the Sunday following forty-four more were admitted. About twenty are said to have united with other churches, while in all about two hundred cases of professed discipleship were claimed.

The interior of the "White Church" was modernized and refitted in 1835 at an expense of a little over \$1000. Deacon Samuel Hickok had given an organ costing \$1000, and Lemuel Curtis had given a clock. A newspaper of that day

says that in furniture and fixtures, it was probably second to none in the State. But at three o'clock on Sabbath morning, June 23, 1839, the bell in this same tower sounded the fire-signal, though not before the fire had already made some headway, and the building was soon in ashes.

The story is too long to tell here. A reward of \$1000 was at once offered for the arrest and conviction of the incendiary. And it came out in the investigation that the project of firing the church had been frequently discussed in certain quarters, and the exact date foretold at which it would occur. On the 29th of the same month an attempt was made to burn the new Congregational church at the Falls. Besides, a succession of serious Saturday night incendiary fires had followed this beginning, and awakened grave apprehension throughout the whole village. Suffice it to say that the rascal was caught, tried, and in spite of the dodges of his lawyers, sent to the State Prison.

Before the fire was out, the members of the society on the ground had already resolved to rebuild. While waiting for the new house, the congregation met for a time in the Court House and then in the lecture room which had been enlarged for this purpose. On the 9th of July a committee was appointed to recommend a location. Another committee, consisting of George P. Marsh, Guy Catlin, Henry Leavenworth and Henry Serle were to secure a plan and estimate the cost. On the 29th the building committee was designated: Guy Catlin, George P. Marsh and William I. Seymour. Noble Lovely and William Hurlbert also were concerned in both the plan and the construction. The cost of erection was mainly met by the sale of the pews, which took place March 12, 1842. Nearly all the seats in the church were then held as so much real estate.

The unique bell-tower has been a frequent subject of inquiry. It is the tradition that it was suggested by George

P. Marsh, but it is also certain that during the progress of the work, Prof. Joseph Torrey was often consulted on the laws and the details of Greek architecture. Most of us are aware that it is a partial copy of the Choragic Monument of Lysicrates at Athens [or Lantern of Demosthenes, as it is sometimes called], a piece of work which was never surpassed even in Greece, but it must be admitted that the original was not intended to be seen at so great a height.

The village of Winooski Falls formed a part of this parish until 1836. In October of that year twenty-three members of this church, reinforced by thirty-three others, residents at the Falls, petitioned to be organized into a separate church. This proposed colonization was carried into effect with the utmost good will on both sides, and with the hearty approval of a council of the neighboring churches. And from that day to this the Winooski church has not failed to find fast friends and helpers here, who have remembered in practical ways that daughter of this church who first set up an independent family altar.

Before two years of Mr. Converse's pastorate had passed, a minority of the church became dissatisfied. It was alleged that they had met separately, and had signed a pledge to work together to bring about a change in the pastoral office. Mr. Converse seems to have met this movement promptly and squarely by proposing a "basis" for settlement of differences without a council. The disaffected were to return to duty and sustain the pastor, while he was to follow the leadings of Providence, the will of the church and society, and his own convictions of duty as to the continuance of his office. The proposed arrangement seemed to the minority to leave the advantage in the pastor's hands, and a mutual council was called in May, 1834. The council recognized the honest purpose of the minority, but read them a lecture for the divisive course they had pursued; they lectured the church as well

for its irregular attempt to discipline the minority, and advised that they found no sufficient cause for separation.

Ten years after this, Mr. Converse asked for a mutual council to consider his dismissal, in view of a bronchial trouble which he deemed it unwise longer to disregard. The council assented to his release October 7, 1844. During the twelve and a half years of his ministry two hundred fifty-four were added to the church roll by profession, an average of twenty for each year of his pastorate. There is a suggestion of the aftermath of the swift and summary measures of Burchard in a note in the pastor's own handwriting: "thirteen have been excommunicated."*

During the first half of 1845 the Rev. James D. Butler was the teacher and guide of the parish, a man of alert brain and scholarly equipment; now residing in Madison, Wis., loved and honored by all who know him. If he live twenty days longer, a troop of friends will celebrate with him his entrance upon his ninetieth year; but he will still be ninety years *young*. For he wears that same crown of immortal youth which rested on the brow of our friend and brother who but the other day left his home at the head of College street for his mansion in the heavenly city.

In July of that year they invited Dr. Willard Child, then of Norwich, Conn., to become their pastor, but he chose to go to Lowell, Mass., instead. Then Prof. William G. T.

*Mr. Converse continued to reside in Burlington. From 1845 to 1870 he was the head of a flourishing school for young women; five years (from 1850) he was acting pastor of the church in Colchester; then for six years, of that at Winooski Falls; afterward secretary of the American Colonization Society from 1868 till his death in 1880. Four of Mr. Converse's discourses may be seen in print by any who would like to know him as thinker and preacher. His life was also sketched in an interesting Memoir by his eldest daughter (1881).

Shedd, who had just come to the University from a year's pastorate at Brandon, preached for about a half-year, for so I interpret the Treasurer's record of \$250 paid him.*

In September, 1846, the Rev. John H. Worcester was called from St. Johnsbury to take the oversight of this church. He was installed in March following. The next month a church manual was proposed. This led to a committee, instructed to look up non-resident members; and this to a careful scrutiny of the church roll; and this again to several cases of discipline, and the ultimate exclusion of a few who had been hurried into the church during that season of high excitement twelve years before. The list was thoroughly re-worked and carefully transcribed, but the manual† was not issued.

Interesting is the Society's recommendation to the Church in 1847, that the congregation stand during prayer and sit during the singing. The praise of God in those days was performed (pardon the word) by the proxies of the people.

Interesting too is the request of the church to the pastor in 1848 to provide for a sermon on Sunday evening during the summer months. This seems to have been in lieu of the conference meeting which usually closed the day of worship, if not always of rest. The preacher was to receive \$5.00 for each service. In 1849 a colporteur was employed for a time, and a committee went two by two to visit all the

*In those days they paid sometimes \$10.00, sometimes \$8.00, for the two services; on one occasion the Committee made a specially advantageous bargain, a Baptist brother accepting \$10.00 for the labors of two Sundays.

†The first one had been prepared by Mr. Converse in 1836; the second appeared in 1867, when Mr. Mix was in office, the third in 1885.

families in the parish, to inquire into their religious condition, and especially as to their observance of daily family prayers.

In 1860 the church entertained the General Convention of the State. In November of the same year the preacher was granted a six months' leave of absence in which to recruit his impaired health. This he spent at the South, whither the prayers and hopes of the church attended him, the Rev. Rufus Case, a graduate of the University in 1838, preaching during his absence.

The entire record during Mr. Worcester's tenure of office witnesses to his vigilant and conscientious oversight of his charge, as also to a healthy prosperity in the church. And in the retrospect, when acknowledging his request for a dismissal in September, 1854, they express their thanks to God for the satisfaction and the success which had come to them from his ministry.

Mr. Worcester's nervous temperament and supersensitive conscience had been increasingly burdened by the responsibilities of the pastoral office, till at last his health was giving way under the pressure, and he felt himself inadequate and unfit for the requirements of the position. The sole reason for sundering the relation between pastor and people lay in the pastor's humble sense of unworthiness, and his invincible desire to be released. So to the regret of all a council acquiesced in his prospective dismissal, to take effect at the end of 1854. During the eight years of his incumbency seventy-four names were added to the church roster upon confession, and in the twenty-two months which ensued before the coming of his successor, thirty-nine others, many of them students in college.

Mr. Worcester was born, so to say, into the clerical profession. His father was the parson, i. e. *the person*, of Peacham for nigh half a century. An uncle was the first

secretary of the American Board. By following another line we find that his grandfather was Dr. Samuel Hopkins of Newport, R. I., a man who not only preached sixty-two years himself, and edited the works of the elder Edwards, but launched eight treatises on theology in his own name. Mr. Worcester's theological studies were taken with his father, and his first parish was the village of St. Johnsbury.

A few here present will have a clear recollection of Mr. Worcester and his sermons. His voice was not of attractive quality, and was keyed to an almost unvarying monotone. There was no attempt at charm of style or grace of delivery; his sentences were long, as was natural, if not necessary, to the guarded expression of his sequacious thought. Grant him but his major premise, and the hearer was at his mercy. The argument was a chain of adamant, forged link upon link by a remorseless logic. The siege was pushed parallel by parallel until the citadel was compelled to surrender. And yet the most terrible truths were uttered in tones that revealed the preacher's aching heart of sympathy. He had felt as well as thought; his message, uttered under whatever pressure of duty, had been given to himself first; and all his hearers felt that "he quivered with the dart he drove."

I knew a student in college who, suddenly confronted with a religious responsibility which he knew not how to deal with, was unable to find any sure direction in his perplexity. He went with his trouble to this austere and relentless theologian, and found behind that stern exterior such a self-distrusting humility, and such experience of doubts and moral conflicts as made his advice of treble value. He did not hesitate to own that sometimes he was as a ship held by one or two cables only to an anchorage out of sight, and tossed by all the storms that vex the sea; and this frank confession of weakness was strength to his perturbed questioner.

Never was there a fairer opponent in debate; never a more conscientious seeker for the truth. He saw the facts which made against him as clearly as those in his favor, and not seldom found it all but impossible to decide the strife in his own brain.

After resigning the pastorate, for many years—indeed so long as his hearing permitted—he conducted an adult bible-class in the Sunday school in the northwest corner yonder. Here disciple and teacher met on the same level of scripture and reason. None who ever belonged to that class will question the assertion that the leader in that group of bible students imparted as practical, as thorough, and so far as it went, as satisfying a theological training as could be had in Andover or Princeton. He was so fair, so tolerant of dissent, so candid, and where conclusions could be reached, so conclusive. One Sunday, as I remember, one of the toughest propositions of the Westminster Catechism was under discussion. One rather heretical member ventured to deny the applicability of one proof-text after another, till at last the dogma was left shorn of all scriptural support. And Dr. Worcester made no effort to save it, either by text, or by metaphysical reasoning. He did not admit that he disbelieved it. But it was left hanging between earth and heaven, like Mohammed's coffin, and the class drew their own inference, as perhaps he preferred they should.

Those who knew Dr. Worcester but casually, failed to recognize the greatness of his powers. And even to intimate friends they were masked by his innate modesty. He had in him the making of a scientist, though this side of his nature was awakened to activity mainly after his retirement from the pulpit. In later years his studies in the sciences, coupled with his interest in the theory of evolution then emerging, led him to views less stringent than some which he had urged from the preacher's desk. He put less trust in sheer



REV. DANIEL HASKEL



PRESIDENT DANIEL C. SANDERS, D. D.



REV. WILLARD PRESTON, D. D.



REV. REUBEN SMITH

thinking and the deductions of logic. His critical faculty was no less keen, but his sympathy was widened, and his heart as tender as a child's.

His leaving of the ministry was a great loss, and his failure to publish the results of his critical studies was another; but his rare faculty for instruction and moral impression found partial scope in the school for young women which Mrs. Worcester and he conducted in this city for so many years. His last days were darkened by the too early death of an only son, who had just been called to a post of highest responsibility; and four years after came his own translation.

Professor Calvin Pease supplied the pulpit during a part of the interregnum which succeeded.

The sixth pastor was the Rev. Spencer Marsh, a graduate of Dartmouth and of Andover. He was a man of scholarly tastes and acquirements, and master of an unusually attractive English style. His carefully elaborated sermons were listened to with the highest satisfaction by the more cultivated portion of his audience. It appears, however, that after three years of successful labor a portion of the church became dissatisfied, and that this discontent was seriously reflected in the accounts of the treasurer of the society. So Mr. Marsh, greatly to the regret of a large proportion of his hearers, tendered his resignation. The society requested him to withdraw it, but the church declined to concur, and Mr. Marsh* was released by council after a ministry of three

*Mr. Marsh continued in the ministry during the next eight years; taught in the University here two years; and in 1879 became assistant librarian in the Congressional Library. His last days were spent in Wales, England, and there he died about six years ago.

years and three months, during which period twenty-six had been received on confession.

The dismissal of Mr. Marsh very naturally caused some stir in both church and society. And naturally also it brought to the front a project which for several years had been considered at intervals, namely, the probable advantage of establishing another Congregational church in the village by colonization from this one. The question had been mooted from time to time whether the interests of religion and of the community could be better served by two "orthodox" churches than by one. The movement came officially to the attention of the First church in July, 1860. In September forty-five members presented a request for a joint letter of dismissal, and these with three from other churches and four who then first made profession of their faith, were organized into a Third Congregational church November 4, Drs. Joseph Torrey and Simeon Parmelee presiding very much as President Sanders had done at the formation of this church. The Rev. George B. Safford, who had been preaching for them since early in September, was ordained as pastor December 26, and the College Street church was fairly launched. Since the division, both churches, so far as is known to me, have met their financial obligations with less difficulty than was sometimes encountered by the undivided community, and both have had reason to rejoice in the outward and in the inward prosperity enjoyed.

In January, 1861, Professor N. G. Clark of the University declined a unanimous call to become the pastor of the First church.

The sacred number seven indicates the place of the Rev. Eldridge Mix in the succession. He was graduated at Williams College; studied theology two years at Union, and finished his course at Andover in 1860. After brief service as assistant in a Presbyterian church in New York city, he

came to Burlington in March, 1862, and was installed in September following.

A little before Mr. Mix began his ministry, an effort was begun to secure for the congregation some active share in the conduct of public worship. First, the hymn after sermon was sung to a tune in which everybody could join; next, the hymn before the sermon was also wrested from the choir, and the congregation—most of them—were glad of the liberty to praise God. But the book forty years ago everywhere in use in churches of our order, known as "Watts and Select," was but ill-suited to congregational use. It provided no tunes, and no small part of its contents was unsingable. So the "Sabbath Hymn and Tune Book"—the best then to be had—was procured, and the little concerts by the quartette gave place to a service of song by the great congregation. If it were proper, I could tell how near we came to failure in this movement at the last moment.

But we sang; everybody sang; and heartily, "all out with the full throats," as Chaucer's birds sang. How could we help it? Between the organ and a willing choir at one end of the church, and the strong, rich, bass, and hearty good will of the pastor at the other—some of you can see him now, as I speak of it—it was well-nigh impossible not to sing. That change was a gain. Never again, I trust, will this church relegate all its duty and privilege of praise to "four people on a shelf,"—to use Beecher's phrase for the four artists (?) who so often perform this part of the worship for—a consideration.

Another movement during Mr. Mix's incumbency concerned the Sunday school. All agreed that it needed fresh life and enthusiasm. So it was committed to the direction of a young man who introduced new methods and exercises, always with the full consent and sympathy of the board of teachers. Responsive readings were used. The classes were

required to memorize the Ten Commands; and the Apostles' Creed sometimes, and the Lord's Prayer always, was recited in concert, and the song-service was enlivened. The weekly teachers' meetings, usually conducted by Mr. Worcester or the pastor, were highly enjoyed. The numbers increased, and the interest grew faster than the numbers. The school seemed to be in the way to attain the results desired by all. But Superintendent and teachers were ahead of their time. The day had not yet come when such novelties could be allowed without protest. It is true that with the exception of the responsive readings, they were all to be found in the old Presbyterian Book of Order, and were in fact almost as old as the Christian church itself. But such serious offence was taken by a few whom all loved and venerated, that the whole enterprise was given up when in the high tide of success. We learned that the Lord's Prayer was too sacred to be used in public worship; that the old Roman Creed and responsive readings were specialties of the Episcopal church (John Knox, you may remember, was thought to be on the sure road to Rome, because he made use of the old church formula, Let us pray, which other Protestant churches had for the time discarded.) The Superintendent withdrew, and the school reverted to its former quiet status. But not for long. The whole body of teachers protested against this retrogression so vigorously that ere many weeks the banned and banished exercises came back into use. We have moved a little in forty years, and this incident is told simply to remind us of the fact.

Up to Mr. Mix's day the church had mostly followed the old New England custom of gathering again after lunch or dinner for a second service at two o'clock. It was believed by some that an evening service would bring in nearly all the older people and many more of the younger folk, especially of those outside the regular congregation. The

older brethren objected in the name of the ladies, who, they said, could not well be on the streets at night. The women present had said nothing, and the proposed change was likely to be voted down by the brethren, when a brother made the point, that as it was meant to oblige the ladies in the decision of the question, it was only fair that they should be allowed to vote. It was impossible to object to this proposal, and, thanks to the ladies, the resulting vote was overwhelmingly in favor of the evening hour. One of the older brethren, a good man, and a stickler for things as they were, remarked a fortnight after that he "had always believed in woman suffrage, but the vote of the other day had entirely changed his mind."

And the monthly missionary meetings should be recalled,—those of the fifties, when of a Sunday evening someone read from the "Missionary Herald,"—in regard to which it is better to refrain from comment; and those of the sixties and seventies, which brought additions to our knowledge and stimulus to our sympathies.

Mr. Mix endeared himself as a pastor to all the families in the parish, and there was universal regret in the homes when at the close of his fifth year he announced his desire to accept a call to a church in Orange, N. J. His health, he said, was suffering from the rigor of our climate, and he believed it his duty to remove to a warmer region, especially as the invitation had come without his seeking. In spite of an earnest effort by both church and society to change his resolve, Mr. Mix persisted, and was dismissed by a council which met August 20, 1867. During his pastorate sixty-one were received upon confession.*

*Dr. Mix preached in Orange fourteen years; in Fall River, Mass., eight years; then in Wellesley two years. Since 1895 he has resided in Worcester, Mass., having oversight of the city missionary society.

The Rev. Edward H. Griffin was ordained as Mr. Mix's successor on the 6th of February, 1868. His general preparation was gained at Williams College; his special theological studies were taken at Princeton and Union Seminaries. During his pastorate of four and a half years the church enjoyed a healthful season of quiet prosperity. Great satisfaction and profit were derived from the weekly instructions. These were always so constructed that the unlearned hearer could readily follow and easily retain the course of thought. It was clarified thinking set forth in a natural order and in perspicuous English. His unimpassioned yet earnest delivery set the truth in close contact with the mind and conscience of the auditor.

He used to get advice sometimes, I think, from older members of the church, who had its spiritual welfare always very much at heart. They did not know how old a head rested on the young man's shoulders, but in all love and kindness sought to forestall the dangers discerned by their more experienced eyes. One specimen must be given, just to show how the point of view has changed in a single generation. And I must add that, so far as is known to me, the pastor never himself spoke of the matter to a living soul.

Mr. Griffin had joined a little company of very respectable people who met fortnightly to read the plays of one William Shakspeare. This, to him no doubt as to the rest, was a grateful relaxation from severer studies and labors. But these plays had been sometimes produced on the stage; and the stage, as all honest folk knew, was a thing to be shunned. So two saintly women, who have long been denizens of the better land, under stress of conscience, warned their pastor of his personal peril, and also of the possible harm likely to result from his example. Accordingly in the exercise of a magnanimous charity he withdrew from the scenes in which he had innocently sought recreation, or

re-creation. Paul would eat no meat while the world stood, if it made his sister to stumble. But even Paul did exclaim on another occasion, "Why is my liberty judged of another man's conscience?"

Mr. Griffin's decision to leave us came as a great surprise, and was the cause of unfeigned grief to church and congregation. Many had but faint hope that his place could be filled again. To him the change to a professor's chair was the lifting of a heavy burden of responsibility. We hope yet to see his face at this festival, but in any event we take satisfaction in the hope that the long vacation will send him back year by year to his first and only parish.

For a few months after Mr. Griffin's departure the weekly discourses of Professor George N. Webber of Middlebury ministered greatly to the delight and edification of the congregation.

The Rev. Lewis O. Brastow came to us in 1873 after a twelve years' pastorate in St. Johnsbury. He had also had the experience of nine months' service as chaplain with a Vermont regiment in the Civil War. He took up his diversified duties with characteristic promptness and energy. As the parsonage was yet to be built, he lived at first in his own hired house.

About four years after his induction an attempt was made by certain of the clergy of the State to set a more definite doctrinal standard for the ministry of the denomination. Some here will remember the Convention of the churches which met with the College Street church in 1879. The question of ministerial standing caused not a little tension of feeling, and the arguments pro and con were strongly and sharply put. The pastors of the two Burlington churches, Drs. Brastow and Safford, insisted on the right to appeal, past all catechisms and creeds, to the authentic

word of God, and argued that no minister should lie under the imputation of heresy unless his particular beliefs had been examined and passed upon by a competent ecclesiastical tribunal. The roll was twice called—an unusual thing in that assembly—and the two champions of freedom, of the right to think, and the right of appeal to scripture—were voted down, once in the ratio of 8 to 3, and at last nearly in the ratio of 9 to 1. And there followed a Protest against this action of the convention, and of the eleven signers their two names led the list. They were in the minority in that contest, but as unafraid as Gideon and his troop, and as sure of victory in a future not remote. And today?—Nay, within ten years of that defeat they were backed by a host of the very men who had voted them down. The Time-Spirit wrought on, and insensibly leavened and lighted with the truth the minds of the most conservative. The two camps have become one, and their tents are pitched on the height on which in 1879 the two defenders of religious liberty had stood to their guns.

Dr. Brastow's sermons were addressed to alert and active minds. There were persons who spoke of them as keyed too high for them to follow. The swift succession of short yet weighty sentences no doubt made it difficult for some to keep pace with the march of the argument. Few flocks in New England had so much fresh and invigorating pabulum dealt out to them week by week as Dr. Brastow never failed to supply. Especially after a season of rest among the mountains or by the sea he used to take up work with the zest of the sound-limbed athlete, his soul aglow with new themes and eager to share the fresh gains he had made. Then began a series of discourses, one leading on and up to another, and all tending to develop one central theme in its varied ramifications. His preaching was at once stimulating and educative.

His skill as educator shone in the teachers' meetings held weekly in his study. His preparation for these was no surface work; it was rather the driving of a subsoil plow into strata not often disturbed by the average preacher; but the hearers caught something of his enthusiasm; the classes too got a reflex of it; and best of all, the Sunday evening sermons showed that his deep culture had brought up treasures as rich as they were rare.

Dr. Brastow was frank and outspoken; indisposed to compromise; discussed temperance and the duties of the citizen and of the officers of the law with a plain sincerity which may have been a little disturbing to some of his auditors.

After a fruitful ministry of eleven years, in the course of which one hundred twenty-eight had publicly confessed Christ, he resigned his charge to the deep regret of the major part of his congregation, and soon after received the high compliment of a chair in the Yale Theological Seminary.

It was the cordial recommendation of Dr. Brastow which first drew the attention of the committees of the church and society to Dr. Edward Hawes, who had recently resigned his charge in New Haven in order to help forward the union of two Congregational churches in that city. He was installed in April, 1865, and retired, after the longest term of service yet known in the history of the church, in October, 1899. This period of fourteen and a half years was one of steady and gratifying prosperity. In his attitude toward emergent and debatable questions Dr. Hawes was always consistently conservative. He stood in the old ways and preached the old gospel. Under his safe and steady lead the church rejoiced in a considerable increase of its membership, two hundred seventy-seven having been introduced by confession, many of whom had received special stimulus and instruction from the pastor while members of the society of Christian Endeavor.

The events of this period are so recent and so fresh in the memory of most here present, that it would be an impertinence to put them before you in detail. The expected presence with us of two of our four living ex-pastors* renders superfluous any attempt on my part to supply a chronicle of the years covered by their ministry.

The present pastor, the eleventh in the succession, is now nearing the completion of his fifth year of service. That the church and society are working harmoniously together is evidenced by their cheerful gifts for the enlargement of the church edifice and for various additions to the same. These changes testify also to their hopes for the years to follow. Since his coming Dr. Atkins has been cheered by welcoming to the communion of the church seventy-five new members. This brings the total on the church roll up to 2,365, of whom 1,088 made their first public vows at this altar.

This church has never shown any special attachment to the particular phrases in which its faith was, for the time, set forth. It is matter of course that the indefinite and inconsistent statements of the confession prepared by President Sanders should prove unsatisfactory to Mr. Haskel, and that after a few months' instruction under that scholarly and logical Calvinist the church should prefer to adopt a symbol which accorded better with the views then generally held throughout New England. Those first articles were displaced in this church in 1815; in that under the care of Mr. Clark not until 1822.

Mr. Haskel's formula was retained but six years, the church consenting in 1821, for the sake of uniformity, to adopt the articles agreed upon by the Northwestern Association three years before. These held their place for

*We had hope that Dr. Mix also would be with us, until news came on the 21st of the critical turn in his wife's long illness.

thirty-one years, or till 1852, when a revised confession and covenant recommended by the Chittenden County Conference were substituted. In the shaping of these documents it is not difficult to trace the influence of Dr. Worcester's logical mind and diplomatic skill in the more accurate and more guarded phraseology, and especially in the scrupulous citation of biblical language on certain points of which only the thoroughgoing Calvinist can be sure. The new document was decidedly superior to the old in internal consistency, while unmistakably retaining the essential framework of the Augustinian theology.

Five years before this, however, the church had shown its sympathy for persons of a less robust faith by preparing a briefer statement in French for the admission of four candidates who had been members of the Roman communion. These also received baptism by immersion out of deference to their individual convictions.

And subsequently candidates were sometimes admitted who declined subscription to the confession in its entirety, the fact of their exceptions being publicly stated. This occasional letting-down^o of the top bars, not ungraciously conceded to sensitive spirits who balked at this or that article, indicated certainly not only kindly feeling but a suppressed conviction that the matters demurred-to were not of the essentials of the Christian faith.

By and by, after Dr. Brastow came to us, a resolution was introduced requiring of candidates, if they so preferred, merely an assent to the Apostles' Creed (so called)—*quod semper, quod ubique, quod ab omnibus*. This innocent proposition—placing the conditions of church membership precisely where the Presbyterian church of the United States has always kept them—aroused unexpected opposition, and was so strongly antagonized by a few, that the motion was not pressed, lest the peace of the church should be disturbed.

There ensued a friendly attempt to construct a fifth statement which should remove some of the difficulties still felt, not by children and youth only, but by educated men and women who could not let themselves affirm things which they neither believed nor disbelieved, but of which they really knew nothing at all,—by those, that is, who discriminated between an intelligent faith and a dazed and puzzled intellect. This last formula is the present confession of the church, but since 1903 only a qualified assent to the confession is required, with public acceptance of the apostolic symbol; but this use of the old Roman creed was recommended by the National Council ten years ago.

In one important point the present creed differs from all before 1867. It says "We believe," not "You believe." It was shaped for the uses of the church, not solely or primarily for the new-comer. But as in most churches of our order, the confession is never heard save when new members are to profess their faith, and is never referred to in the public teaching of the church. WHEN will Congregationalists have a creed in which they can *worship*, even as the Greek and Roman communions do, lifting heart and voice, with the full-toned organ, to raptures of praise?

We have moved slowly, but we have moved; let us be thankful. The child and the youth have regained the privilege—say rather the long denied right—of entering the fold of the Good Shepherd without first setting seal to a dogmatic scheme of which they have as clear conceptions as you have of the Ptolemaic epicycles, or of the fourth dimension of space.

As to the epithet "Calvinistic" anciently applied to this church, it is proper to say here, that it was never adopted or acknowledged by the church so far as appears from its records. It was the Society which assumed the public championship of orthodoxy. The word does sometimes ap-

pear in the clerk's records, but is borrowed from the associated body. If the clerks are to be trusted, neither body held the faith "without shadow of turning," for it is now "Calvinistic," and now "Calvænistic," a variation which argues some slight divergence from the standard. At its birth the church was declared to be a "church of the Lord Jesus Christ." It calls no man its master, and many years ago emphatically disclaimed the incorrect and now offensive designation.

As everybody knows, we have but two orders in our ministry. I have spoken so far of the bishops only. Many of our deacons by unselfish and faithful service of the church "purchased to themselves a good degree," or honorable standing-place. I am not aware that any one of them was ever advanced to the higher grade.

The first and only deacons until 1823 were Moses Robinson and Lyman King; the last named served till his death in 1848. He is described as a man of fervid piety and deep feeling; laying up few treasures on earth, but greatly useful in the church. Ozias Buell filled the office from 1823 till his death in 1832. He is spoken of as a pillar of the church, steadfast and immovable.

Samuel Hickok, having come from Massachusetts, naturally worshipped for a time at the other church, but joined this by confession in 1823, and later was chosen deacon. His son, the Rev. Henry P. Hickok, also served in the same capacity and was for long the vigilant clerk of the church. Nor should Deacon James Mitchell be forgotten, a man of blameless life and incapable of swerving from that form of the faith which he had first received. He acted also as Sunday School superintendent.

That Horace L. Nichols had greatly endeared himself to his fellow disciples is clearly shown by the tributes paid

to his life and character at his demise. And Deacon John S. Storrs,—who can ever forget his prayers and his exhortations, couched almost in the same words week by week, yet so fresh from the heart, so transparently sincere, that one could not but love the guileless, unaffected old man. Burnham Seaver too, taming his fervid Methodist heart to the staid measures of Congregationalism, lover of freedom and the fatherland, a soldier modest as fearless,—it is meet that the Grand Army should begin its Decoration day services every year above the spot where his dust and that of his soldier son await the last reveillé. And fortunate they who shall rise with him!

Deacon Augustus Kimball, forty years a trusted office-bearer in the church, a humble, thoughtful Christian, sweet of temper and prudent in counsel, a devoted servant of the church and always a living epistle of Christ, untiring in his activities, hopeful and hope-inspiring, was a man who lived as he prayed. He entered the great shadow without transports yet without fear. The room in which he waited the call of the Angel was as the border of heaven, and on that bright July day when we followed the untenanted body to its last resting place, to some who were present, heaven itself seemed to be but a handbreadth away.

And Micah H. Stone must be named, deacon, clerk, treasurer, Sunday School superintendent; quiet, punctual, true to his obligations as the needle to its star, giving thought and time without stint to promote the church's welfare,—his going from us made a void which could be felt. I regret that I cannot speak of others from close personal knowledge.

The original life-tenure of office in the diaconate was altered several years ago to six years—a change unfavorable perhaps to that aura of special sanctity which a hundred years ago invested both office and man.

One man in the society, never a member of the church, claims special mention here tonight,—the first subscriber to the new society; the man who, with Ozias Buell, gave the land on which the church and parsonage stand, and who at his death devised two lots of land in Highgate and one in Sheldon (270 acres in all) for the perpetual support of preaching in this church—the Hon. William C. Harrington, state's attorney twenty years, trustee and treasurer of the University, five times town representative, and for one term a member of the Governor's Council; always the stanch, steadfast, liberal friend of the society and the church. His energy, business capacity, wealth and popular influence fitted him to take the lead when a church was to be built. Col. Ozias Buel also put his whole heart and much of his substance into the same enterprise. Indeed more than half of the expenditure was assumed by these two men. It will be of interest to know that ten pews in the south half of this house still represent Mr. Harrington's interest in the church which he so vigorously and so wisely fostered and aided till his too early death July 15, 1814, at the age of fifty-eight, eighteen months after assisting at the dedication of the church edifice.

George P. Marsh too rendered invaluable assistance by his advice and suggestions in committee. For four years the Society records are in his bold and characteristic handwriting. He was always prompt in his attendance at church; and it is the tradition that, while waiting for the service to begin, he whiled away the time by committing to memory the entire collection of Psalms and Hymns then used by the congregation.

Of the invaluable services rendered by James W. Hickok, especially in matters financial and in general oversight, there is not time left to speak. Suffice it to say that he guarded the interests of the church as if they were his own, and often helped to make up deficiencies from his own purse.



REV. JOHN H. WORCESTER, D. D.



REV. JOHN K. CONVERSE



REV. C. SPENCER MARSH



REV. ELDRIDGE MIX, D. D., 1878

Ere long we strike tents as did they,
 and the turmoil and danger of battle
Are exchanged for the peace and the rest
 which remain for the people of God.

[The History mentioned above was prepared by the Rev. Archibald Fleming, and is the result of a painstaking and conscientious effort to get at the facts and to state them without bias or favor. He had read all the records of both the First and the Unitarian churches, and diligently consulted members (now passed away) of both, who had personal, or trustworthy traditional, knowledge of the events and men concerned. The document has real value; sheds much light on some difficulties which the preceding discourse has touched but lightly; and has already lain too long in manuscript. I am deeply indebted to it, especially for its characterization of men and measures of which Mr. Fleming had firsthand knowledge. He joined the church in February, 1823; was graduated from the University in 1828; and was admirably qualified to speak of nearly forty years of the life of the First Church.]

WOMEN'S WORK IN THE FIRST CHURCH

BY MRS. SARAH P. TORREY

The Apostle Paul said in his letter to the Philippians, "Help those women who labored with me in the gospel." We may remember that he also said, "Let your women keep silence in the churches," but he accepted and commended and valued their labors. And ever since that time, the work and sympathy of women has been a marked feature in the Christian church; and it may be said, I think, that their zeal and courage and devotion have often "strengthened the things that were ready to die," and have kept alive the spark of Christian life in many a community. Mrs. Tichenor Bailey, who some years ago represented the New West Education Commission in our State, says that when she had finished speaking in a certain town in Vermont, a good deacon said to her with great earnestness and innocence: "Well, child, it is astonishing what feeble instruments the Lord can choose in advancing His work!" Again we have the word of the Apostle, that the weak things of the world are chosen for the Lord's work. The original members of the First Church were thirteen in number; of these five were men and nine were women. In 1836, when the first manual was printed, the proportion was similar; there were 115 men and 243 women. It is a "far cry" to the beginning of the last century. It is difficult to recall those early days of our church, of which full records have not been preserved, especially of the work of the women; but from the reports handed down by our mothers and grandmothers, of the early days of the last century, and from old

letters which have been preserved, we gather that the spiritual interests of the church and the community were very dear and precious to them. It was a very different time from this, and seems to us almost like another and more primitive age. The great missionary movement was just starting, and organized charity was unknown here; yet we find the women eager to work, and faithful to pray for every good thing. Two of our young ladies, Miss Laura Ann Platt (afterwards Mrs. Wm. Hickok) and Miss Corning (afterwards Mrs. H. B. Stacy) started the first Sunday School in Burlington. It was held on the corner of Church and Pearl streets, where the Masonic Temple now stands. Among those most active in Sunday School and other benevolent work in the years between 1820 and 1830 may be mentioned the names of Miss Platt, Miss Corning, Miss Mary Paine (Mrs. Joseph Torrey), Miss Maria Buell (Mrs. H. P. Hickok), and Miss Eliza Hickok (Mrs. Ozias Buell). These young ladies worked in that first Sunday School I have spoken of, and also in one at the Falls, which for a time was more flourishing than this one.

When, in 1839, our church, the "White Church," was burned to the ground, none mourned its loss more than the women; and when it was proposed to rebuild it none were more eager to "lend a hand," none joined more heartily in the effort to raise the necessary funds. Work was begun with reference to this, and a fair was held in the Court House from which a considerable sum was realized. I have been told that the young ladies decorated the hall for the occasion, and that the passage of Scripture chosen to be placed upon its walls was this from Isaiah: "Our holy and our beautiful house is burned with fire, and all our pleasant things are laid waste." They probably felt that, though the temple of Solomon and the "white meeting-house" differed somewhat in outward appearance, yet they were alike dedicated to the

worship of God, and this appeal for sympathy and help was not in vain.

In the year 1835 a Maternal Association was formed, of which we still possess the secretary's record-book. There we find the constitution in which the object of forming the association is declared to be "to obtain the blessing of God and the aid of the Holy Spirit in training up our children, and also the help of mutual counsel with reference to our maternal duties and responsibilities." Some of the subjects discussed are given, such as these: "On redeeming the time from family cares, for personal and particular attention to our children;" "On cultivating affectionate manners;" "How shall a mother cultivate the habit of never speaking impatiently to her children?" "Encouragements to persevere in prayer for children"—all very practical subjects. The names of the mothers are recorded and of some of the children, a few of whom are still living to bless these faithful mothers. This first Maternal Association seems to have ceased before 1840; and very early in life many of these young mothers were called away from their earthly homes and from their families to the Home above, leaving their children to the care of others; but who shall say that these children did not receive the blessing promised to the offspring of the faithful? This association was revived in 1856, by the efforts mainly of Mrs. Mary C. Wheeler, and continued to 1881,—25 years, when it was dissolved by mutual consent, and for reasons which are fully set forth in the records of the society. Mrs. Wheeler was its animating spirit during these years, always present when it was possible, full of wisdom and sympathy and sound good sense, and ever ready with counsel when it was desired. Many mothers who have received help from her at these meetings and at other times—perhaps some are present here to-day—whose children are now men and women, are ready, I know, to "rise up and call her blessed."

A woman's prayer meeting was sustained for many years. It was held weekly at the houses of the members. There was a chosen band of women who were regular in attendance and faithful in lending their aid. I believe that our church owes much to these earnest, pious, believing souls, who were ever lifting up their hearts as their voices to the God of all grace, that he would add his blessing to the labors of the minister, the baptism of the spirit to all those who professed his name, and that he would grant that many might be brought into the fold of Christ.

Some of the institutions which are now such a marked feature of benevolent and charitable work in Burlington owe their origin to the women of the First Church. First in order of these is the *Charity School*. Few are now living who remember much about its beginnings. It is said to owe its origin to Miss Frances Hickok (a daughter of Deacon Samuel Hickok), who died near the middle of the last century. She conceived the idea of gathering together the children of the lower classes for instruction. In those primitive days there was no thorough public school system, no graded schools at all. There were good private schools and the "Academy." The only free schools in Burlington were called "district schools;" there was no enforced attendance, and there were not enough of them to accommodate all the children of the town, nor even all of the class who must attend such schools or go without instruction. Consequently there were many children in the lower part of the town (Water Street [now Battery] looked upon as a sort of Five Points) who never went to school anywhere, but spent their time in running the streets, and perhaps in begging from house to house for food and clothing. This Charity School was formed, and funds were collected for the support of a teacher, members of other denominations contributing. This school continued for many years; the first teacher was, I think, Miss Blatchly; the sec-

ond, Miss Adams; the third, Mrs. Beaubien, the wife of a French missionary laboring here; the fourth, Miss Sarah Thacher. The interest inspired by the good work done, and also one particular instance of cruelty and neglect which came to the knowledge of its teacher, led to the establishment of the Home for Destitute Children.

It is to the loving heart, the clear head, the undaunted courage and the faith of one of our own number, Miss Lucia T. Wheeler, that we owe the foundation of this benevolent institution. Under a great burden of physical weakness, she laid out the plan of it,—the same, in the main, under which it has worked ever since. She enlisted the sympathy and co-operation of others by personal appeal, so that funds were subscribed sufficient to make a beginning. The Home was established in 1866. Miss Wheeler lived but a short time after this, but long enough to see it begin to do its good work, and to know that it was placed on a firm basis, and would go on. President Buckham in his address given at the dedication of the Nursery building in 1898, said: "First I recall the radiant face of her who was the life and soul of the movement from the beginning—*radiant* through all pain and suffering with the joy of this new enterprise auspiciously begun, and with an assured hope of its future success. We of the Fletcher Hospital once received a communication addressed to the 'St. Mary's Hospital,' which we at once accepted as properly addressed. You also have a sainted name at the head of your list of ministrants, Saint Lucia, no unworthy successor of the noble Roman lady who earned her sainthood by her ministrations to the suffering poor."

And this brings us to another of our saints, Miss Mary Fletcher. She also had her prototype in the old Roman world. Lecky, in his History of European Morals, says that "Fabiola, a noble Roman lady in the fourth century, founded the first hospital the world ever knew, and the charity planted by that

woman's hand has overspread the world, and will alleviate to the end of time the anguish of humanity." Mary Fletcher, from whom the hospital takes its name, was its founder. She, too, was a woman of broken health, suffering much from pain and weakness, and when she was left alone, the last of her family to administer the estate which had come to her, her heart went out to those who were sick and suffering and poor, and for whom there seemed to be no place of refuge, and so she "made her feast, and called in the poor, the maimed, the lame, the blind." She gave her fortune to the founding and endowment of the Mary Fletcher Hospital. She and her mother had previously in the name of the family established and endowed the Fletcher Free Library. Thus to her we owe two institutions which have been and will be a source of untold blessing to all classes in our city and community.

Miss Fletcher was a woman of a quiet, retiring nature, always frail in health, and yet possessed of strong and decided views of her own. While ready to listen to the plans and advice of others, she was positive with regard to certain things. She was sympathetic and kind-hearted and often gave help where needed, but was obliged to turn a deaf ear to the hundreds of appeals made to her to extend aid to things worthy and unworthy, possible and impossible. Her heart was centered upon the hospital, upon its charitable work in particular; and when she felt that the time of her departure was at hand, she wished to be carried there, that she might die in her own room, under its roof. It is to her love and care for her own church, that we owe the endowment of the Bethesda room, for the use of our sick ones forever.

One more institution we owe to the initiative of one of our young women. The Young Women's Christian Association was founded in 1867 by Miss Mary Foote Smith, afterwards Mrs. Bullard. "It was her enthusiasm and determined effort," says one associated with her in the work, "that gave

form and expression to the desire of many hearts, that our young women should have some Christian work to do for each other and the community." The Association at once took up active Christian work. The jail was visited, the woman's ward especially, at that time an indescribably wretched place, where all degrees and forms of crime were grouped together. Services were held there on Sundays, and every effort made to help the poor erring ones to rise to a better life. During a winter of special hardship a soup kitchen was carried on. An industrial school was formed and a system of outdoor relief inaugurated. Members of other denominations joined heartily in the work. The Howard Relief may be said to have had its rise in this association; it now carries on, to some extent, the same work. Miss Mary Smith's period of service was short. Illness first interrupted it; then came her marriage and removal from town, and in two more years her work on earth was finished.

We know that the women of the church met for benevolent work before the middle of the last century, but we have no record of it, so far as I know. Sewing was done for the poor of the church and of the town, and I think work was done also for Home Mission fields. In those days the general collections for Home and Foreign Missions were not, in the main, taken on Sunday at the church, but were gathered by house-to-house visitation, as was also the money required for the support of the Charity School. We all know that it requires some zeal and courage and faith to do this. I have heard one say that she has sometimes stood for some minutes at the door of a house, before she rang the bell, asking for faith and humility for the doing of this duty.

In 1851 the first attempt was made to organize the women of the church into a society for benevolent work. In May of that year they met for that purpose, and adopted a constitution with this preamble:—Whereas the moral and physical con-

dition of a large class of our fellow-beings in our immediate vicinity and elsewhere is such as calls for sympathy and benevolent action; and whereas the example and precept of Christ urges us to do them good as we have opportunity; we, the ladies of the First Calvinistic* Congregational Church of Burlington, wishing to secure greater unity and efficiency of action by an organization, do hereby voluntarily associate ourselves for such purpose." This society worked for many years under this constitution, and in looking over the reports of the secretary and treasurer which were kept carefully and accurately, one receives a strong impression of the faithfulness and efficiency of these women and of their diligence in business. The meetings of this society were held weekly or biweekly at the homes of the members. The records give the numbers present, the work done and the results secured. They came together at half-past two in the afternoon, and after Scripture reading and prayer, work was begun. The numbers present varied. There were forty, fifty, seventy-five, one hundred. I noticed one of a hundred and twenty (at Mrs. Worcester's). Garments of all kinds were made, and fancy work was done and disposed of. After the work was over, supper was served, and the evening was given up to sociability, when the men of the church were made welcome. I think these meetings promoted good feeling and fellowship in the church. The clothing made was used in relieving the wants of the poor, in fitting out the children of the Charity School, and boxes and barrels were sent to the struggling churches of our own State and to the "Far West," which was then nearly all this side of the Mississippi river. Considerable sums of money were raised by the work of these industrious fingers, which were deposited in the Savings Bank for a spe-

*See ante, pp. 44 and 45.

cial purpose. I find this minute for Dec. 7th, 1864: "A parsonage having been purchased for \$3000, the funds of the society (with some donations added) to the amount of \$2000 were paid the following day to meet the first payment, and work was continued to raise the additional \$1000 necessary to complete the purchase." [This was the first parsonage, on Bank St.] And we must remember that this was done during the Civil War, when living expenses were double or treble what they had been, and all were busily working for our soldiers at the front, and in aid of the United States Christian Commission. The work of this Woman's Benevolent and Church Aid Society has continued ever since in much the same way, except that since the building of the chapel the meetings have been held in the church parlors.

In 1886 a Woman's Home Missionary Society was formed, auxiliary to the association for the same object which had recently been started in Massachusetts. Its object was declared to be the collection of money and other gifts for home missionary purposes, the acquisition and diffusion of information in regard to home missions, and the cultivation of a spirit of prayer in their behalf. Quarterly meetings were held, and the work was carried on in connection with the Massachusetts Association for three years, until 1889. About this time a Congregational Home Missionary Union had been formed in Vermont to work in and through the Vermont Domestic Missionary Society. It was decided to change our connection from the Massachusetts Association to this Union, and work has gone on in this way ever since, except that meetings are held monthly instead of quarterly. Interest in the home missionary work has been sustained and increased by reports and letters from women who are working in the field and by occasional visits from them, and active work in their aid has been kept up. The interest was never greater than now. Until 1873 there was no separate organization of the

women of the church for foreign missions. In April of that year a meeting was called of women from the Congregational churches of the city, which was addressed by Mrs. Capron, a missionary of the American Board from India. A society was formed composed of women from both churches, to be auxiliary to the Woman's Board of Missions. In July of the same year a Vermont branch of the W. M. B. having been formed, it was decided to transfer our connection to that branch of the Woman's Board.

This society has worked with uninterrupted harmony and success up to the present time. The meetings have been monthly. Study with regard to the condition and needs of other lands has been carried on and considerable sums of money have been sent to the treasury of the Woman's Board. Letters are often received from our missionaries, and read in our meetings from time to time. In 1901 the women of the First Church considered the question of forming themselves into an association which should embrace all departments of the work of the women of the church,—as local work, foreign missions and home missions. At a meeting called to consider this matter, there was a unanimous vote in favor of forming such an association, and at present all branches of the work of the women are conducted by this association. It is believed that our work has gained in unity and efficiency by means of this compact organization.

I have not spoken of the work of our women in the Sunday School, because that subject will be treated by another. But I may say, that in this church—as I presume is usually the case—the majority of the teachers are and always have been women. They have taught, not only in our Sunday School, but in various Mission Schools in all parts of the town. One of our number taught, if I am not mistaken, for 12 or 14 years in the Eldredge schoolhouse, going there faith-

fully and regularly, summer and winter, in sunshine and storm,—a service shared with others, which bore good fruit.

Among the many women who have been active in our church work there are a few whose names should be preserved and placed on a "roll of honor" as representatives,—women strong in faith and in prayer, and wise in action. They headed our benevolent societies, led our prayer meetings, inaugurated new enterprises and were foremost in every good word and work. To go back to the very old times, to the middle of the last century or before, I will mention Mrs. Henry P. Hickok and Mrs. Eliza Buell. The service of these women goes far back. We find their names when as young ladies they worked in the Sunday School, and in the mission schools in different parts of the town; and afterwards they were busy in the benevolent and charitable work of the church; generous givers, ready to help at all times.

Mrs. Geo. W. Benedict, for twenty years a most active and useful member of this church. Foremost in every undertaking which promised to be for the welfare of church and community. A very devout woman, concerned for the spiritual life of individuals and of the church; a charitable woman, seeking out and relieving want wherever found. When she left us to help build up another church, she carried into it the same energy, zeal and courage.

Mrs. Harriet Landon and Miss Emily Hamilton. These have long since passed away from this world. There are few here probably who have ever heard their names. They represent a type of piety which has in a great measure also passed away. To them "religion was the great concern of mortals here below." This life as a time of probation, a time of preparation for the life to come, was an ever present reality. They were both Sunday School teachers; and there were few Sundays, I imagine, when they were with their classes, that they did not "beseech them in Christ's stead to be reconciled

to God." Do not think of them as gloomy or repelling. They were lovely and pleasant in their lives and attractive in their personality.

Mrs. Rebekah W. Francis.—A woman of the fine old school, beautiful and dignified, ever a keeper at home, but "given to hospitality." A woman of excellent judgment, wide in her sympathies, generous in her giving, one could always appeal to her for help in any good cause; a great friend of foreign missions, to which she was a liberal contributor. She was a woman of wide reading of the best books. The long winter evenings she spent, knitting in hand, in this way; for she used to say that every stocking her little children ever wore was knitted by her; and would point to long rows of books upon her shelves read at the same time,—a type of the strong-minded, industrious, religious woman of the olden time.

Mrs. James W. Hickok, her daughter, honest, sincere, outspoken in her opposition to what her judgment condemned; a valued and faithful teacher in the Sunday School; a woman who knew much sorrow, a very loyal lover of her church. She, and her daughter, Mary Hickok, showed their thoughtful love for it by the gift of the beautiful baptismal font, where believers and their children may receive the seal of consecration, through generations yet to come.

Mrs. William C. Hickok.—From girlhood interested in the best things; one of the founders of the first Sunday School, steady and unfaltering in her devotion to duty, clear-headed and excellent in counsel. She was for twelve years the president of the Home for Destitute Children, taking that position three years after it was founded, when the problem and prayer was for daily bread for daily needs. The care and guidance of its affairs involved endless thought and anxiety. This was before the days of electric cars and telephones, and there were few days, winter or summer, when her carriage was not seen

on its way to the Home, where her vigilant eye and firm hand were so much needed.

Mrs. Mary C. Wheeler.—English by birth, Huguenot and Quaker by extraction, American by choice. She united uncommon force of character with a rare and unique personality. No one who ever knew her will soon forget the grace and winning charm of her manner, the steadfastness of her friendship, and the ready sympathy which went out in full measure to those who needed it. When she came to us more than fifty years ago, she identified herself at once with the best interests of this church, and was its warm friend and supporter to the day of her death. She was the first president (so far as is recorded) of the Women's Benevolent Society. She was to the last of her life president of the Cancer Relief Association, and a trustee and generous friend of the Home for Aged Women.

Mrs. Catharine Worcester.—A Scotchwoman by birth, a descendant, if I mistake not, of the Covenanters, with many of the characteristics of that sturdy race; a woman of strong intellect and great force of character; an educator. The young women who were trained for life in her school are scattered all over our land. For more than sixty years she was a member of this church and served it faithfully. She was especially interested in foreign missions and was the means of forming the first missionary association in this church.

Mrs. Dan Lyon.—An earnest and devoted student of the Bible. A teacher before her marriage, she loved to teach, and almost to the end of her life she conducted a bible class for young women in the Sunday School of this church.

Mrs. A. S. Dewey.—The idealist. Her thought was always reaching out to something beyond, something which might be done for those who needed help in body or soul. Her eye was quick to see, and her heart to respond to such

needs. She gathered the children of Water Street into a Mission Sunday School. She tried to establish a coffee house in that part of the city. She was the earnest ally of Mrs. Adams for whom the Adams Mission was named. She taught for years in our Sunday School. She had an eager, questioning mind, which was ever seeking the answer to some unsolved problem. Was she a bit of a "mystic," visionary? If she was, it was because she had the "vision"; she was always looking forward from things as they *are*, to what they ought to be, and might be.

Miss Mary Smith, afterwards Mrs. E. F. Bullard.—This young servant of Christ represents a type of early piety, with nothing of the ascetic about it; simple, genuine, practical. She possessed an intense enthusiasm for humanity, and a singular power of inspiring others. Her work on earth was soon done, and two years after her marriage she was called away to "enter into the joy of her Lord." After her death the Y. W. C. A. adopted resolutions, in part as follows: "In the death of Mary Smith Bullard, founder of the Young Women's Christian Association, it has lost one to whose unwearied devotion, constant self-sacrificing labors, and unceasing prayers it owes under God, not only its existence, but in great part whatever success it has attained." "We shall sorely miss her judicious counsel, her earnest prayers, her untiring zeal, her cheerful faith and her warm sympathy. May her mantle fall upon us, and may we be able to perfect what she so nobly began."

Miss Katharine Hagar.—The friend of the poor. She was engaged in the work of the Young Women's Christian Association almost at the beginning, especially in that which concerned the relief of want and sickness. It was through her earnestness and enthusiasm mainly that Miss Louisa Howard was induced to provide the means for erecting the much needed Howard Relief building. She was a lifelong worker

in the Howard Relief Association, its life and soul, and its president until a severe accident laid her aside, three months before her death. Her home was the resort of the poor and the needy, and of those who were harassed and perplexed, and knew not where to turn or what to do. She met them all with her cheerful, hopeful spirit, giving them good advice and material aid at once. Her great experience made her quick to detect the false ring in any appeal; in cases which were unknown to her, personal investigation was made. A kind and tender heart, combined with great shrewdness and good sense and good humor, qualified her in a marked degree for her chosen work.

Next I recall a group of capable, devoted women, whose efficient aid and co-operation might always be counted on in our church work. I seem to see with my mind's eye their kindly faces beaming with good will. Many of them were closely associated in the same work. Mrs. Ira Shattuck, Mrs. B. Seaver, Mrs. J. S. Peirce, Mrs. Frederick Smith, Mrs. J. H. Robinson, Mrs. Rebekah W. Smith, Mrs. Turrill. These may serve as representatives of the active working women of the church; those to whom everyone looks when anything is to be *done*; we all know what they are, we have them among us now; practical, cheerful, full of resource, ready to take the initiative, ready to serve when called upon, women interested in all Christian work at home or abroad, "diligent in business, fervent in spirit, serving the Lord."

Two more names come to our minds of those who have but lately been called to join her sisters in the celestial city; Miss Elizabeth Strain and Mrs. Clarence Smith. Their memory is yet fresh with us. We remember all those qualities which made them so important to the church and to its work, that it seemed that we could not spare them. Each served it faithfully in her own way. Miss Strain, even when immersed in business cares of her own, gave time and care and sub-



DEAN EDWARD H. GRIFFIN, D. D., LL. D.



REV. PROF. LEWIS O. BRASTOW, D. D.



REV. EDWARD HAWES, D. D.



REV. GAIUS GLENN ATKINS, D. D.

stantial help to whatever the women of the church were trying to do in aid of the church and its benevolences. When released from active business care, she occupied herself with Christian work. She was busy about these things when her labors were arrested by the serious illness from which she never recovered.

Mrs. Clarence Smith served the church in many capacities. Quiet and retiring in her manner, one would hardly have imagined she had within her such a store of energy. She served often as secretary of our own missionary societies, and of the Home Missionary Union of the State. She was invaluable in the church. She attended to many small details, which few think of as so important as they are to the success of any undertaking. Many members of the church and society were personally known to her. She might almost be called the pastor's assistant. When she was suddenly called away from us, a sincere grief was felt by all. As was truly said of her, "her beautiful life, the quiet efficiency with which every duty was performed, and her loving loyalty to the church will be a continued inspiration to all." On the Sunday after her death these words appeared on the church calendar: "Now the day drew on when Christiana must be gone. But behold all the banks beyond the river were full of horses and chariots, which were come down from above, to accompany her to the city gates. So she came forth and entered the river with a beckon of farewell to those that followed her." "The last words she was heard to say were, I come, Lord, to be with thee and bless thee." All knew to whom these words from the "Pilgrim's Progress" were applied; and to how many of the blessed women of our church during the last hundred years these words would have been equally applicable!

To this roll might be added many honored names of women like-minded with these; who have done their work and

"gone on," faithful in little, faithful in much. The women of the nineteenth century have for the most part finished their work, and now we find ourselves in the twentieth century. The work of this century is not the same as that of the last, but the qualities needed will be the same. "There are diversities of operation, but the same spirit." Fidelity to duty, devotion to our Lord and to His church. The spirit of self-sacrifice and of love. Eyes quick to see, and hearts to respond to any opportunity of doing good. It is not given to all to found a home or to endow a hospital, but to all it is given to work as they may have opportunity with humility and unselfish devotion.

I have not wished to exalt or unduly to eulogize these women of our church—"whom now no praise can hurt, no blame can wound"—but only to tell what they have *done*. God knoweth the heart. "Give them the wages of going on, and not to die." "In the crypt of the old cathedral at Glasgow," says Dr. Bradford, "is an illuminated window with a picture of the 'Good Samaritan,' and above it these words in broad Scotch: '*Let the deed shaw*.'" He adds that when Florence Nightingale was working for the sick and wounded in the Crimea, she gladly employed some Sisters of Charity. This made some one ask, rather sneeringly, "What church does she belong to?" which led a witty English clergyman to answer: "She belongs to a church unhappily little known in these days, the church of the Good Samaritan." That church still exists, still grows. It is composed of those everywhere who are "letting their deeds shaw," as, forgetful of self, they seek to let Christ's light shine in every corner of this *his world*.

IN MEMORIAM
ELIZABETH M. STRAIN

BY MISS JENNIE STACY

There passed from earth into the better land on the 17th day of October last, one who had lived among us for more than a quarter of a century, labored with us and for us, shed upon us the brightness of her genial personality, and won our strongest affection; one possessed of so many of those qualities to which we naturally render an involuntary tribute of respect, that it does not seem that the characteristics of such a life should be allowed to pass unnoticed. Such was the one whose memorial we unveil today.

Elizabeth Mary Van Patten, the daughter of William Henry and Mary (Vanderpool) Van Patten, was born in Rotterdam, N. Y., on the 11th of May, 1846. In the course of the year following her birth her parents went to the then new State of Wisconsin to reside, and in January of the following year her father died at Delafield in that State.

Her mother was in ill health at the time, and so it came about that the little Elizabeth went to live in Sandusky, Ohio, with her aunt, Mrs. Isabella Strain, whose name she after a time adopted, and always retained. Mrs. Strain was a woman of strong personality, a devout Christian, warm hearted and generous in her nature; and being herself childless, she gave to the little girl thus committed to her care, all the tender love and devotion of a mother.

In the schools of Sandusky Elizabeth received an excellent education; and being a natural student and gifted with

an exceptional memory, her acquirements were many and varied, among them being a practical knowledge of the German language, of which she was always very fond.

She had a fine faculty for teaching, and for many years in Ohio and in Michigan was very popular and successful in this her chosen profession.

In 1874 she came to Burlington, her brother, Mr. William J. Van Patten, having already established himself here, and here she began a business career which continued until 1899.

In January, 1875, Mrs. Strain came to Burlington to reside, and the aunt and niece, once more united, maintained a happy home—one of the cheeriest of our Burlington homes—until Mrs. Strain's death in 1898. The tender love and devotion with which she surrounded her aunt's life were but tokens of the fine, whole-hearted, generous nature with which she was so richly endowed. The breaking-up of that home was one of the griefs of her life, but she thereafter found a loving welcome into the home of her brother, Mr. Van Patten.

In October, 1877, during a series of meetings held in Burlington by Mr. D. L. Moody, Miss Strain, with many others, took up the Christian life; and one speaks from a close acquaintance and many conversations with her at that time in saying, that she did this only after a thoughtful and prayerful consideration of the subject, with a thorough conviction of the claims of Christ upon her, and with the full purpose to give her life with all its powers to his service, a purpose from which she never wavered, and which grew and strengthened as life went on.

She became a member of the First Church under the pastorate of Rev. L. O. Brastow, in January, 1878, and at once made herself a part of its interests and activities.

Following the Moody meetings—perhaps late in the year 1877—the “Young People's Society” was formed, the outgrowth of prayer-meetings held for some time previous by

the young people, and of the ardor born of a new consecration. Into this work Miss Strain at once entered, giving to it the full force of her remarkable earnestness. She was very soon given a class in Sunday School, and from that time on for nearly all the rest of her life was a most thorough and efficient teacher, giving to the preparation of the lesson both time and research, studying the needs of each individual member of her class, praying for them, working for them in all possible ways that suggested themselves to her, never absent from her class if possible to be there. A rare example of faithfulness! Would there were more like her! Is it any wonder that she is held in most loving remembrance?

Upon those never to be forgotten teachers' meetings of Dr. Brastow, she was a most enthusiastic and appreciative attendant; in later years she often spoke of their power and helpfulness.

Miss Strain's activities were many and varied. Whatever her hands found to do—and they found much—she did with her might. She had a genius for work, so to speak, and she loved it; and into whatever she did she threw her whole self. Her executive ability was rare, and she was easily a leader. To her we all looked for suggestion and direction, and upon her we leaned—too heavily oftentimes, one fears. Thus she came to be conspicuously identified with the charities, the religious organizations, and the social life of our people. No one of our citizens was more widely known and respected—and who could be more generally missed—than Elizabeth Strain?

In the "Woman's Auxiliary of the Young Men's Christian Association" she was from its formation an untiring worker, and often on its board of management. She was one of the "Board of Visitors of the Home for Aged Women" for the years 1898 and 1899, and always maintained a deep interest in that institution, aiding it in all ways possible to her. In the

"Ladies' Benevolent Society" of this church she was a leader, instant in season and out of season, regarding not her own strength, intent only that the work be accomplished and some good done, somebody helped; for to all kinds of needs, and all classes and conditions of people, her kindly heart went out.

When on the 15th day of October, 1891, the old "Benevolent Society," formed over sixty years before, was merged into the "Woman's Association"—an organization which should include all departments of woman's work in the church—Miss Strain, having been, with others, largely instrumental in its formation, was made director of the local department; and with the untiring zeal which characterized all her undertakings, carried on its work for two years. Then, the pressing need of some one to present the cause of the "Kurn Hattin Homes" (at Westminster) caused her to resign her position with the Association, and take up that work; in this she was very successful, and surrendered it only when failing health compelled.

Besides all this, she cared for the needs and interests of the "Adams Mission Home." There she taught the people basketry, and enlisted others as helpers in the work. She encouraged the people in the manufacture of useful and fancy articles for sales, which were held from time to time at the Home; and thus, by helping them to help themselves, aided them in a two-fold way. By her tact in soliciting for its support, she enlisted the sympathy and cooperation of others, and so made the work at the Mission more widely known and appreciated.

But a capacity for work was not her only, nor her richest, endowment. The women of our church will not soon forget the pleasant and profitable afternoons, when, gathered with their sewing in some parlor, they listened to her interesting recitals, either written or spoken, of incidents of foreign travel, then recently enjoyed by her in Egypt and other countries;

or of scenes of the Passion Play at Oberammergau; or to the excellent presentation of her subjects at the Ladies' Literary Club of this church.

And when disease had laid its hand upon her and forced her into partial retirement, there was still left her ever ready pen; and the little note of cheer went to loved friends as assurance of her continued thought of them, or into homes where the need existed for some brightening; or, if nothing more, it was the little remembrance of flowers; or some aged one, or sick, or weary, taken with her on her drive. And so her large loving heart beat for others, until the benumbing influence of the malady from which there was no relief here, closed her eyes in their last sleep. When we saw her feet falter by the way, we knew they were already climbing the heavenly stairs, and that soon she would pass beyond our mortal sight.

Dear teacher, coworker, sister, friend! how we loved her! how we miss her!—But we believe that somewhere, somehow, she is still bent on willing errands for the Master; and if “sent forth to minister,” how can we say that some of those loving ministries may not still be for us?

REMINISCENCES BY FORMER PASTORS

REV. ELDREDGE MIX, D. D.

This dear church is my first and fondest love. I came to it a mere fledgling in the ministry, with but a single year's experience in preaching and pastoral work, as an assistant of Rev. Dr. Thomas Hastings, of the West Presbyterian Church, New York City.

My first preaching here was with the distinct understanding that I was in no sense a candidate for the then vacant pulpit. By invitation of the supply committee of the church, through my old friend and classmate, Rev. Lewis Francis, in which he expressly stated that an older and more experienced man was desired, I preached, as a supply, during the month of December, 1861. Greatly to my surprise this was followed by an invitation to continue as a supply for the succeeding six months. I hesitated much before accepting, feeling unequal to the demand of a church of such prominence and influence, and with so large a constituency of the ablest men in the city, including college professors and students in considerable numbers. But the finger of an overruling Providence seemed clearly to point that way.

At the expiration of that period, to my still greater surprise, a call to the pastorate came. I drew back from it at first; but the voice of command, "go forward," was impera-

[Though of the four living ex-pastors of the church only Drs. Griffin and Brastow were present, it seems to be desirable to arrange these addresses in the order of pastoral service.]

tive, and I obeyed. Then followed five of the happiest years of my ministerial life. I love to recall and dwell upon them. They were eventful years. The great Civil War, which threatened to rend the country in twain, was in progress. Though far removed from the scenes of conflict, the city felt in its every heart throb the force and fury of it, for many of its bravest were in the thick of the fight. We watched its alternate victories and defeats with bated breath, until final triumph brought back to the city and its vicinity the scarred but victorious veterans, with banners battle-worn, whom we joyously welcomed, offering many a prayer the while for God's blessing on their home-coming.

The old First Church, and myself as its pastor, had large share in all that pertained to this fearful strife, both in caring for those in the field and in hospitals, and for those who were widowed and orphaned by the carnage of battle. Fast and thanksgiving days, by special appointment of the President, the church sacredly observed. And when the joy of victory was turned into deepest mourning by the brutal assassination of Lincoln, the scene within its walls on the Sunday following, as I recall it, almost beggars description. Quickly the auditorium was heavily draped as it had never been. The people, as if by common consent, gathered early, and sat with bowed heads and tear-filled eyes as I entered the pulpit. Song and prayer and sermon were in keeping with the occasion, but with utterance almost stifled with grief. Nor did one such service suffice. The evening throng was even greater than that of the morning, when the venerable Dr. Worcester, the beloved pastor of other days, voiced the pent-up feelings of the assembled multitude in a most stirring address.

Though preaching was an ever growing pleasure to me, it was always attended with a deepening sense of responsibility that was sometimes oppressive. The pastoral work was therefore the greater joy. I seemed to myself in it to get

close to the hearts of the people, and to enter into their every day life, with mutual profit to myself and them. Some of my pleasantest remembrances are of pastoral visits in the country districts of the parish, so cordial was the greeting accorded me, and so home-like seemed the sitting down together in the family circle.

Scenes of joy and sorrow intermingled served to strengthen the bonds that bound us together as pastor and people, until we were as one great family, in which my wife and I were as a brother and sister. It was our hope and confident expectation that these happy relations might continue for many years.

At length, however, a sad interruption came in my own sudden illness, soon after Lincoln's assassination, occasioned in part by the overstrain incident to that event. The hope for full recovery after a protracted rest was not realized, so that sorrowfully, by my physician's advice, a call to the First Church in Orange, New Jersey, in a more favorable climate, was accepted; and thus closed my happy and ever to be remembered pastorate, at the expiration of its fifth year.

If I may make personal allusion to some of the parishioners whom we left behind, all of whom had a warm place in our hearts,—there comes back first of all in vivid and loving remembrance the mother of my dear old friend Francis, who welcomed me to her hospitable home on my first coming to Burlington, and was ever a kind of mother to both of us during our entire stay. To her home I often wended my way on Monday morning, to find it a haven of rest; and with her took sweet counsel, and received from her the heartiest sympathy, which she knew so well how to give, because her own son was also in the beginning of his ministry in a neighboring town. Her daughter Rebekah was to us as an older sister. Then there was the cheer and courage which came to us from the family of President Wheeler, which its members knew

so well how to inspire. Never shall I forget President Torrey, as he sat in front of me in church, with face upturned and beaming most with approval and pleasure when I preached a simple, earnest, gospel sermon; or his daughters, who were so invaluable as coworkers, especially in the Sunday school. With Dr. Worcester, who was like a father to me, profiting me greatly by his kindly criticism and helpful suggestions, I walked in close fellowship, and we worked in hearty cooperation. This fellowship it was often our privilege to enjoy under his home roof, with the gracious presence of Mrs. Worcester added.

Woven with these precious memories is the remembrance of the rare good fortune of having so faithful and true a friend and colaborer as Dr. N. G. Clark, whom in after years we so often met during his residence in Boston, while senior Secretary of the American Board; also such ever loyal and sympathetic coworkers as Mr. and Mrs. James Hickok, Dr. and Mrs. Wm. C. Hickok, Mr. and Mrs. Lyon, each of whom in their respective spheres were as a strong right arm to lean upon; Deacon Storrs, good as gold all through; Deacon Kimball and his good wife of such solid worth; Mr. and Mrs. Micah Stone, like unto polished corner-stones in the house of the Lord; and your historian, my beloved classmate, Prof. Goodrich, without whom life in Burlington would have lacked much of its zest.

To the young people who were gathered into the church during my brief ministry, who so heartily rallied around me, some of whom are now its strong pillars of support, I owe a lasting debt of gratitude. I shall ever hold them in affectionate remembrance.

But time would fail me, if I were to attempt even the briefest allusion to other members of the church who were very dear to us; or to many who were not its members, like Mr. and Mrs. Weller, with whom we had a happy home for

the first years of our stay; and others not a few whose friendship and hospitality we so much enjoyed.

Turning once more to the Church itself, it is fair to say that it was not at its best estate when I began my ministry to it. Only a little time before, it had parted with some of its prominent and valuable members, who had withdrawn to form a new church organization, leaving it somewhat weakened by the loss, and wounded in the parting. But happily it soon recovered. Fortunately for both bodies, the first pastor of the new organization, dear Brother Safford, was a man between whom and myself there grew up speedily a close friendship, and we worked together in our separate fields of labor as brothers. When forced, at last, to leave the pastorate of the beloved church, I had the supreme satisfaction of knowing that it was stronger, better equipped for service, and with brighter prospects for the future, than for many preceding years.

May I add, in closing, my hearty congratulations to the dear Mother Church upon its completion of a hundred years of notable history. It was a bitter disappointment,—to which was added, as its occasion, the parting with my life-companion, who shared with me what I have so briefly recited—that I could not be present at this anniversary. But One wiser than we, who so loves us all, had so ordered.

May the dear Church, so fruitful of blessing to the City, the State and the Nation in the past, as it enters upon the new century be more abundantly crowned with the favor of God, and so be more widely and effectively beneficent in the up-building of the Kingdom of God among men. So prays one of its most ardent lovers and well-wishers, who is greatly honored in being numbered among its pastors.

REV. DEAN EDWARD H. GRIFFIN, D. D., LL. D.

It is difficult for me to realize that this is the place in which I stood, for the first time, in December, 1867. The vicissitudes of so many years have left little that was here at that time. The Church Manual issued in that year contained the names of about 275 persons; of these only about 25 are now on the rolls of the church.

The first feeling is, of course, one of sadness; the sense of irrevocable loss comes unbidden to the heart. One feels the mutability of all things human.

" We are such stuff
As dreams are made on ; and our little life
Is rounded with a sleep."

But I am well aware that regretful reminiscence is not in harmony with the spirit of this occasion. The historic process is, of necessity, one of change. The new order comes only as the old makes way for it. The new work is done only as the new generation comes to do it. This is the ordinance of nature. It is fit and beneficent, and we would not have it otherwise.

The Burlington of 1867 was very different from the fair city which we see today. The population was little more than 7000—hardly more than a third of the present number. If the town as it was then could be reproduced, we should be surprised at its comparative crudeness. There was no pavement outside of Church Street. So important a street as Main had a sidewalk only on one side, and that only half-way up the hill. Many of the localities now most thickly settled were pasture land. The improvements made in this church property represent very well the development which has taken place in the community as a whole. Some of you will remember the little building in which the social meetings were held in those days. This was a wooden structure, standing at the extreme rear of the lot, which, for some reason which

I never clearly understood, was ordinarily spoken of as the "vestry." It was small, ill heated, ill ventilated, ill lighted; cold in winter and hot in summer; altogether unsuited to its use. The women sat on one side and the men on the other—except as the superior numbers of the women obliged them to trespass. Dr. Mix said to me when I came here, "It would be a means of grace to the church if they would build a new lecture-room." The necessity of this step was obvious, and early in my pastorate the matter was taken in hand. Doubtless we might have made the exterior more attractive architecturally, but it was convenient in its interior arrangements, and has, so far as I know, furnished adequate facilities. Later—in Dr. Brastow's pastorate—the parsonage was erected, and now the renovation of the church edifice has been accomplished. I wonder what Judge Bennett would say of the last named improvement, if he were here to inspect it. He once expressed himself to me on the subject with great earnestness: "Do not, on any account, let the people lengthen the church building." My great respect for that venerable and excellent man restrained me from any expression of dissent; but I thought then, and have always thought since, that an addition to its length was just what the edifice needed. How much more dignified, and how much more expressive of the spirit of devotion is the church in its present form! I can hardly doubt that Judge Bennett would change his view if he could see what has been done. I desire to congratulate the members of the church and congregation upon this excellent achievement; in particular, those who were so fortunate as to be able to contribute toward its cost; and most of all, Dr. Atkins, through whose interest and influence it was rendered possible. The church is now in possession of a material equipment which leaves little to be desired; nor can one conceive any shifting of population in the future that shall

render the site on which these buildings stand other than most eligible.

I well remember the day on which I first saw Burlington. It was the late afternoon. The cold was extreme, and, as the sun went down, the atmosphere had that translucent quality which we often observe under such conditions. The lake and the mountains stood out with a sharp and vivid outline almost startling. It was a veritable vision of splendor. Yet it was an Arctic beauty, and a chill of uneasiness and discomfort settled upon my spirits in response to what seemed the forbidding and inhospitable aspect of nature. Here was a young man barely 24 years of age—my 24th birthday had occurred about a fortnight before—with little experience of the world beyond what could be gained at College and in the theological school, without observation of affairs, who had never come into personal contact with the tragic incidents of life, who knew little of the organization and administration of a church, who had not even the slight advantage of a little accumulated preparation for the pulpit; such a youth about to be precipitated into an arduous and responsible position. There was reason enough why one should feel disquieted at the prospect. I am quite sure, however, that the incongruity and impropriety did not occur to me—any more than it occurs now to young men of like inexperience when they assume positions of leadership without the preliminary service in a subordinate capacity which some of our sister churches wisely require. I had been told where to go on my arrival, but had no idea who my host was to be. When the door opened in response to my knock, I found myself confronted by a tall elderly gentleman, who greeted me with grave patriarchal kindness. From that moment, all feeling of strangeness vanished. I was put wholly at ease, and made to feel entirely at home. It is impossible for me to state too strongly the benefits which I derived during my residence in

Burlington, and down to the time of his death, from my association with Dr. Worcester. His keen and critical intelligence, his absorbing interest in theology and philosophy, his familiarity with the theoretical and practical problems and difficulties of the preacher and pastor, his sincere interest in my welfare—all this made his friendship of inestimable value.

If I were to attempt to enumerate all the individuals whose kindness and cooperation I recall with pleasure, the list would pass all proper bounds. The Church was favored at that time with the presence of a large number of capable and devoted women. These have been fitly and interestingly commemorated in Mrs. Torrey's paper, and I will say only that I bear hearty testimony to the truth of what she has said. A considerable number of young men had been received under Mr. Mix's pastorate—the fruit, in part, of meetings held by Mr. Moody. These were an important element of strength. Most of them are now gone. I will mention only F. G. Coggin, who served for some years as Superintendent of the Sunday school, and was a faithful, loyal helper. I can never forget Deacon Kimball, whose constant attendance upon the evening meetings, at the cost of a long drive at the end of a hard day's work, was a perpetual rebuke to the more self-indulgent; or Deacon Seaver, whose prayers had, in their unstudied simplicity, such an accent of sincerity and pathos. In the summer following my installation, the Rev. H. A. P. Torrey was called from Vergennes to the chair of philosophy in the University. This brought a most valuable reinforcement to the church, and was the beginning of a friendship which continued in delightful intellectual and moral sympathy, to the end of his life. Of his services to the church, the University, and the community, I need not speak. His coming was an era in my Burlington residence. It was a singular good fortune that the pastor of the College Street Church was Dr. Safford, one of the most unselfish, high-

mind, public-spirited men I have ever known, with whom it was a constant pleasure to be associated. Many of the parishioners of those days come up before me in grateful retrospect: James W. Hickok, the president and efficient treasurer of the Society; Judge Blodgett and his son, C. H. Blodgett; Capt. Lyon, Dr. W. C. Hickok, Dr. Nichols, Mr. Spencer, James Peck, Micah H. Stone, and very many others.

The years of my pastorate seem to me, as I look back upon them, years of wholesome profitable church life. The criticism which I should make is that the church did not exert the influence upon the community which it should have done. It did not make itself an ethical and spiritual force to the same extent as at present. This is, of course, the problem which each individual congregation, and the church as a whole, has constantly to solve. Some of the sources of influence which were formerly available are—so far as the Protestant communions are concerned—now largely surrendered. We do not any longer engross the administration of charity. Whatever advantage may be derived from acting as the almoner of relief, we recognize economic and other objections to this which cannot be ignored. The Protestant doctrine is that education should be public rather than ecclesiastical, and accordingly the control over the young which the Roman Church asserts through its schools is not within our reach. How can the church maintain itself, divested of these former elements of power? One may answer this question in the words used by an old writer as descriptive of the requisites of a theologian—*meditatio, oratio, tentatio*. Thought, Prayer, Labor—these are the resources upon which the Christian Church must rely.

REV. PROF. LEWIS O. BRASTOW, D. D.

It is said to be a difficult thing to remember one's youth. I was not a youth when pastor here, although doubtless sufficiently immature. But it is twenty years since I left Burlington. While here I kept no diary, and there is but little that is accessible wherewith to refresh my memory. As a result, only the most salient features, events and experiences of my ministry remain with me. The attractiveness of Burlington as a home is ever fresh, and a sense of its value is intensified whenever I return here. I remember, as experiences of some refreshment, the drives or pedestrian excursions into the suburbs, where good Deacon Kimball and other valued friends and parishioners lived, and into regions more remote. The impressions received from the external world about us, and their influence upon my life, are a permanent possession. They were fruitful years to me and to my household, and I humbly venture to think not wholly profitless to you.

Among the prominent events that come back to me most vividly is the lively debate in the State Convention of 1879, and the discussions during the year preceding. To you the discussion may not have been particularly edifying or profitable. But I am pretty sure of its value to the churches at large. The questions then in issue have long since passed the stage of controversy, and are well settled on the side of the small minority who fought at the time a losing battle. It is a satisfaction to me that the principles which were temporarily set at nought have apparently been accepted by the Congregational churches of Vermont. Here are young men from the Divinity School at New Haven, which stands and always has stood for catholicity and tolerance and intellectual freedom and progress, who are leading the churches with the wisdom of a rational conservatism and the enterprise of a rational progress. In fact, theology has been moving ahead with such rapidity during the last twenty years that men like

Dr. Gladden (some of whose letters written to me during the campaign of '79 I have recently been reading) and myself have almost become theological mossbacks.

Among the different branches of my inadequate work for the church I recall with special interest what I undertook to do with the teachers' class, of which I am reminded every day at morning prayers by the Bible that came from them through our good friend Mr. Bartley. Of the intelligence, the enthusiasm, and devotion to biblical study on the part of the members of that class, I wish to speak in terms of high appreciation and commendation.

The monthly Sunday morning service for the children of the congregation I recall also with great interest. No preaching service was for me a matter of greater enjoyment. I have a very vivid remembrance of that congregation. There were two pews, which I can almost locate, in each of which sat two boys with their mother. One of these mothers, a woman of rare mental and spiritual gifts, the gift of the Mystic, has passed on. The other, a woman of equally rare mental and ethical endowment, still remains. They were mothers of whom any boy should be proud. And those boys are now men, each prominent in his chosen profession, of whom any mother might well be proud. In such mothers and such men this church has been rich. The Young People's Society was during my ministry a prosperous institution. It was in good hands and was enthusiastically supported. Its supporters then are among the chief supporters of the church now. Those who entered my candidates' class came from this society, and through this class passed into the church. I cherish the belief that the Bible class held at the close of the morning service, and which was often a scene of vigorous discussion, was not without value in supplementing the work of the pulpit, or, within a limited sphere, preparing the way for it. My experiences here in the teachers' class, the catechetical

class and the bible class, and in preaching to the young people of this congregation, have been of much practical value to me in my subsequent study of the problems of Christian education, which as a teacher of practical theology I am called to discuss. The mothers' meeting, under the guidance and inspiration of that rare and most accomplished Christian woman, Madam Wheeler, was during all my pastorate an agency fruitful of good for the homes of the congregation. I remember the women's Sunday morning prayer-meeting with gratitude. I should not be true to myself, if I were to lose the opportunity of saying that, so far as I know, few churches have been blessed with so large a number, proportionate to membership, of intelligent, efficient and devoted women.

I must bring to your remembrance the name of Judge Calvin Blodgett, to whom I feel that I owe much for his friendship and generosity, and to whom the church in days gone has owed much for his wise counsel and munificent support. I would gladly speak the names of many individual members of the church, and utter a blessing upon them. But I must speak of groups, rather than of individuals.

There was a group of members that may be called in a general way conservative, some of them logical, others cautious and deliberate in practical matters; some of them were anchored to the past and chose to live in it. But most of them were willing to live in the present, and with all their caution and deliberation and perhaps because thereof, they were very valuable members of the church. Dr. Worcester was a thinker of the old school, and a masterful thinker he was, but he was intellectually enterprising and felt the touch of a new world. He was cautious, timorous and not ready for change. But he was a critic and a questioner, and there was a certain pathos in his intellectual unrest. The analysis presented by

Prof. Goodrich is admirable. He was a profoundly interesting man, who loved the church and was an honor to it.

Prof. Henry Torrey had the cautious deliberation, and reflection of a scholar, and while respectful to the past, had an open face to the future. He was a rare and exceedingly interesting man in his humor, and his literary and artistic culture, and was a very faithful and helpful member of the church.

Deacon James Peck was educated in the old school, and brought with him much that was most substantial and reliable in the old order, and his fidelity and conscientious devotion to the church never failed.

There was another group of members, who had been educated in the school of evangelical pietism. Some of them had come from the Methodist church, and bore the mark of its nurture and training. Good Deacon Seaver, whom I had before coming to Burlington known in the army, was one of them. Asked one day if he expected to keep his religion in the army, he replied that he expected his religion to keep him. This was true of his whole life. His religion not only kept him, but it inspired him. These good pietists were the representatives, exemplars and advocates of a devout and earnest godliness, and were a source of strength to the church.

Then there was a group of men and women who may be called the centre of our active church life. They were then, and are now, the main stay of the church in the support of its financial and practical strength—people of common sense, open-mindedness, enterprise and aggressiveness. Of such men and women few churches can make a better showing.

Finally, there were those, mostly men, who had not connected themselves with the church. They were interested in us and for us. The families of many of them were identified with us. They themselves belonged to us, but they were of the tribe of Dan and constituted the rear guard. Many of you

will remember them. What kept them back, it was difficult to know. Possibly the old church-creed was for a time a barrier. If so, all such will find the church today a more hospitable home. You are upon a broad Christian foundation. The congregation should become the church. It is the people's church. Its loyalty is an inspiration and a joy. Its future is assured. In its prosperity I rejoice. For its welfare I shall ever pray.

REV. EDWARD HAWES, D. D.

Dear Friends:—Being prevented from having some part with you in the services marking the One Hundredth Anniversary of the founding of the church, my disappointment is keen. Such an opportunity of meeting old friends, and of sharing the joy of those who see the multiplying proofs of the prosperity of the body of which they are members and which they love, can never be repeated. The occasion which I am permitted only to read about is a memorable one. The First Church might properly be called one of the middle-aged churches of New England, yet compared with a majority of them it is old. Its organization and its work lie upon a great background—one covering a century of time—and no human being can tell all the meaning of them. If it is impossible to measure the value of a single life, who can declare the value of a body of christian believers that for a hundred years, in ways more or less direct and effective, by means of its prayers and its gifts, and the lives of such of its members as have let their light shine, has rebuked evil, and emphasized revealed truth, and helped multiply triumphs of righteousness? In the vitality of a church there is something very significant. Its members pass away. It remains and grows. Wars civil and foreign, political movements, new interpretations of portions of

the bible hard to be understood, may affect but do not kill it. A thousand changes in the thought and conduct of men will not touch its life. One can hardly imagine anything that would make an end of the First Church of Christ in Burlington.

Among its pastors I have had a place for a longer time than any other. About one-third of my ministerial life was spent among you. The fruits of it, I earnestly hope, have not all appeared yet. Figures relating to funerals, marriages, baptism of children, pastoral calls, additions to the church, are not now within my reach. A repetition of them would not be of much interest, and such figures are quickly forgotten.

The recollections of a minister who has tried to be of use in any community are largely sacred, and cannot be put into words. For reasons that need not be dwelt upon, he has so entered into the lives of others that a peculiar relation has been forever established. It would be a pleasure to speak in particular of some whose memory will long be cherished in the church, whose fidelity and usefulness in its service, and whose graces of character, were marked. It is not with mere thankfulness, but with much tenderness of feeling that I recall the help received from them and from others still living, during my pastorate. Its value cannot be told.

It is much to be able to look back upon so many years spent among the same people, in the course of which bonds of personal friendship were strengthened and marks of divine favor were not wanting.

If I were to go into particulars, time would fail me to speak of public services when we felt that it was good to be in the house of God, of seasons of social prayer when we were alike encouraged by tokens of the divine presence, of various gatherings in the church-parlors and in homes, when the sense of unity in aim and in happiness was deepened. I am glad to remember the cordial relations existing between the

younger members of the church and myself, and also the fact that during my pastorate there was among the ministers in the city only the most fraternal feeling, so that there was mutual regard and helpfulness.

And now may I add a few words concerning what seems to me to be the meaning of the enlarged and improved edifice? For of deeds and of structures there is an interpretation, as well as of words. Having the spiritual condition of multitudes in mind, it is easy to find discouraging things. There is no lack of false doctrine concerning the real problem of civilization. Commercial greed often takes the place of high aspirations. There are dishonesties in business, and debasing things in social customs—"pastimes born of idleness and suckled by superfluous wealth." There is a widely prevalent secular spirit that ignores the relation of human misery to human sin. But your remodelled church is another of many visible protests against pessimism. It is a substantial declaration of belief in spiritual realities. It is itself proof that there are those who feel that things convenient and attractive for the worship of God are worth paying for. It is a creed, repeated with new emphasis, concerning the relation of the visible to the invisible—of the temporal to the eternal. . . . If I may be permitted to add a word of direct appeal to those to whom I am not writing as a stranger, and indeed to you all, let me say: Regard the building as it now stands, as a prophecy of rich blessings in store, and always think of it as the expression of a sacred promise on your part; for whoever has helped in this work has put himself under bonds to be a more careful builder of his own character, and to render better service as a follower of Jesus Christ.

I congratulate you and your pastor. May your anticipations of growth and usefulness in the future be abundantly realized.

A BRIEF HISTORY OF THE SUNDAY SCHOOL

BY MISS MARY C. TORREY

Our Sunday School is about thirteen years younger than the church. It was started by Miss Laura Ann Platt, who was assisted by Miss Maria Corning. It met in the basement of a cottage which stood on the site now occupied by the Masonic Temple. At one time it was held in the academy, but only in the summer months. During Mr. Preston's pastorate it was more perfectly organized, and removed (probably) to the "lecture-room" close by the church. Here its sessions were held for many years. The Rev. Archibald Fleming, who was superintendent in 1823, says the principal exercises were the reciting of passages of scripture which had been committed to memory, though the New England Primer was used to some extent.

At the Falls a branch school had been organized in which Miss Mary M. Paine was actively interested. A small library had been obtained, but not large enough to satisfy the demand for books. In November, 1826, she writes: "The religious prospect at the Falls is encouraging. We have excellent meetings three times a week." And two years later: "Our Sabbath schools are very well conducted, particularly that at the Falls." At this time the church was under a cloud, and the congregation slowly diminishing. In May, 1830, another school was started at the Falls exclusively for the French; this had more than 80 scholars, and was taught principally by college students.

In April, 1831, the Burlington Sunday School Society was formed, with constitution, by-laws, officers and monthly

meetings. All teachers were to be nominated by the superintendent at a regular meeting, and confirmed by vote of the society. Teachers must maintain order, and scholars must abstain from laughing and playing, and at close of school must not leave without permission. Classes were not to contain more than eight members each, etc., etc. The records show that the society was kept up till 1845,—a period of fourteen years. This teachers' society seems to have managed not only the affairs of the schools under its charge, but to some extent those of the church itself.

The meetings were opened with prayer; constitution and by-laws were frequently read, and were several times revised; reports were given by the various superintendents, visiting committees, and tract distributors, and various questions were discussed. On one occasion only is it said that "the teachers proceeded to the study of the lesson." For about four years from October, 1833, it was the rule that some member should deliver an address once in two months, and each alternate month there was to be a reading on the subject of Sunday schools.

P. M. Corbin was the first president of the society, and James Mitchell was secretary, and also superintendent of the "center" or church school; in 1832 they changed places, Mr. Corbin being superintendent; in 1834 Mr. Mitchell took the office and held it till 1843, and with the exception of 1844 for several years longer. After 1834 the monthly meetings became bi-monthly; then in 1840 annual, and in 1845 they appear to have ceased.

In May, 1831, five branch schools were reported, one in "French Village," Colchester, one at the Falls, one on Water Street, and one in each of the first and second south districts. There were 300 children in the six schools (the church school being included) and fifty-four teachers, with unusual religious interest in the church school, which continued for several

years. In 1832 an infant class was added to the center school. In 1833 the poor children of the village were looked up and provided with clothing; testaments and question-books. Number of children in all schools, about 350. The first adult classes seem to have been organized in 1834.

A proposal to celebrate the fourth of July in 1832 was not carried out, but a Sunday School excursion on the Lake was successfully engineered by Deacon Mitchell in spite of protests and prophecies of evil. North Hero was the spot visited. Teachers were stationed at points of danger on the boats, and no lives were lost. The new departure was acknowledged to be a decided success.

Benevolent contributions are not mentioned in the record, but in 1835 moneys raised at the monthly concert were appropriated for Sabbath schools in the South West. In 1839 and 1840 the congregation was asked to furnish funds for the replenishing of the library. Teachers' meetings were discussed in 1843, but there was no practical result. Teachers lacked interest; the library did not contain books enough for the uses of the pupils; the superintendent resigned, under the impression that he was not supported; and Deacon Mitchell once more took the helm and retained it for some years.

It is worth while to set down here the names of the faithful workers who attended the last meeting of this society: James Mitchell, Mr. and Mrs. C. C. Parker, Martin A. Seymour, John M. Buell, James Brinsmaid, Mrs. George W. Benedict, Mrs. Farrand Benedict, Mrs. Martha Miller, Miss Jeanette M. Markham, Mrs. J. S. Pierce. Most of these names are familiar throughout the next period of the church's life, as those of efficient and devoted leaders in the different departments of church work. They appointed a committee to devise means and methods of increasing the efficiency and usefulness of the school and its library. But here the record ends.

[To this point the article is but an abstract from Miss Torrey's paper. One gets the impression from the entire record that the society suffered from overorganization; that it was seriously hampered by its constitution and by-laws. But he is also made to feel that the members were deeply in earnest, and that a good work was wrought in both church and parish, though with few helps, and almost no precedents to guide them.]

I have dwelt upon the history of this Society, because it seems, at least for a time, to have had very important influence upon both church and Sunday school.

Not all Christian parents during these earlier years were willing to send their children to Sunday school. The duty of parental instruction was strongly felt by many. One of our veteran teachers writes: "According to the custom of the times, I was taught Bible stories and the catechism at home, and was perhaps six or seven years old when I was placed in a class with other children, of whom Miss Emily Hamilton was the teacher. Then, beginning with the second chapter of Matthew, I had to learn seven verses each week, to be recited on the Sabbath, and, until those seven verses were thoroughly committed, there was no play on Saturday afternoon; and on Sunday morning they must be recited to father to see that they were thoroughly learned. In that way I learned the most of Matthew's gospel, as my sister later learned the Gospel of John to recite to Mr. Worcester for the gift of a Testament. Others, I find, had the same tasks set to them, and the parents then had the beautiful grace of insistence, in whatever training the church required; and from that gentle decision of my father and mother, I never thought of appealing." Another well remembers, even now, Psalms and passages of scripture, as well as hymns, recited to her father on the Sunday afternoon, which have been a precious possession ever since. Both father and mother used to gather

the children around them in the later hours of the day, and hold their attention with the wonderful stories of the old Testament.

But not all children could have this regular instruction at home; and even for those who could, there were other advantages in the associations of the Sabbath school, while there were too many who would have known nothing of the Bible but for its ministry. The good accomplished by the various branch schools maintained for so many years will never be fully known. The Congregational church at Winooski probably sprang directly from the school at the Falls. From the school on Water Street doubtless followed in due time the Charity school, and from that the Home for Destitute Children. Dorset Street was the home of families that were among the staunchest supporters of our church life for many years.

Of a later enterprise, the Eldredge Mission School, Miss Stacy says that it sprang out of an effort made by the Young Men's Christian Association, and was carried on by the aid of Mr. C. P. Smith's horse and carriage. For eleven years Mr. Smith was the efficient superintendent of this Sunday school, and Miss Jennie Stacy a devoted teacher—for fourteen years in all. Occasional services were held by the pastors and others. Miss Stacy says: "There were two very marked revivals during those years, of which some of our present church-members were the fruits; and not our church only, but the other churches of the city were thus benefited." One of the boys of that school is now in the ministry, and one of the girls went as a missionary to South America. That has been a mission of our church from early times it seems. "Mrs. Worcester's father, Mr. Fleming, used to walk out there and hold evening meetings. Mr. H. S. Peck, Mr. Frank W. Smith, Mr. E. P. Shaw, Mr. N. K. Brown, Mr. John Worcester in his early days, and others, have labored there."

It is thought that the teachers' meeting was first introduced in connection with our Sunday school work by the Rev. J. H. Worcester. None who attended those meetings will be likely ever to forget them. They were opened with prayer, and the rest of the time was devoted to the study of the lesson. Here the influence of Mr. Worcester's keen and logical mind made itself strongly felt. His method was most stimulating to thought. He knew how to draw out inquiry, and no narrow limit was set to discussion; so the time often went by without the lesson being finished, but the interest in it was deepened and new trains of reflection were inevitably suggested. There were earnest and questioning minds among the teachers, and the discussions often became very animated. The influence of all this quickening of thought and interest was of course felt in the Sunday school.

These meetings were most ably continued by succeeding pastors, but an increasing number of teachers were hindered by business and other engagements from attending, while to many the "Sunday School Times" seemed to afford sufficient aid for the study of the lesson. So at last the teachers' meetings came to an end.

The Teachers' Library was probably introduced while Mr. Shaw was superintendent. The books were carefully selected under the supervision of Professor Goodrich. Many of them are of permanent value, and under the businesslike management of Mr. Ira Shattuck, and of Mr. Walter Dow, who succeeded him as librarian, few of them were lost. For a time it was used, more or less, though its value was never fully appreciated; and both this and the Sunday School library proper fell at last into disuse, as the City library began to supply the felt need of books.

As for the courses of study pursued,—it is probable that in the early history of the school, the Bible, and possibly to some extent the catechism, were the only text-books used.

During this period, and also in later years, passages of scripture were memorized, and became a treasure for the days to come. In 1831, the Sunday School Union Questions were introduced. From about 1840 for more than fifteen years the question books published by the Massachusetts Sunday School Society were used, with lessons taken from both Old and New Testaments, as also one book on the Doctrines of Christianity. For a year or two the printed questions were prepared by a committee of teachers. Later, the International Lessons were introduced, and finally the Blakesley system, now in use. But until the introduction of the uniform lessons under the International system, the teachers used more or less freedom in selecting the courses of study they deemed most suitable for their classes, sometimes preparing their own questions, which were taken down from their dictation. One four or five years' course on the Harmony of the Gospels was given in this way.

The history of the Sunday school for some years after 1845 must be given chiefly from the imperfect remembrance of a few survivors of those days. Deacon Mitchell was soon followed in the superintendency by Mr. Charles P. Hart, an excellent and devoted man. Professor Buckham served after Mr. Hart. Prof. N. G. Clark, afterwards foreign secretary of the American Board, also filled the office for a time, and his vivifying and inspiring influence put fresh life into the school. Mr. I. N. Camp, principal of the High school, was superintendent in 1862, and was followed by Professor Goodrich, who first introduced responsive readings and the use of the Lord's prayer and the creed. There was some objection to this innovation at the time, and it was discontinued under his successor, Mr. Micah H. Stone, and for some time after. Mr. Stone's term of service was short; how faithful he was in every service he undertook, we well know. Mr. F. G. Coggin followed, a most able and efficient leader. He was assisted for six years by Miss Jennie Stacy. Mr. Coggin was followed by Mr.

E. P. Shaw, who held the office for twelve years, and was assisted by Mr. Halsey of the High school, and Miss Florence Lyman; also for a time by Mr. Bartley. Mr. N. K. Brown was Mr. Shaw's successor. Next in order comes Mr. W. H. Wood; and last, Mr. Willard B. Howe, our present superintendent. Of these last we do not speak particularly, as they are still with us. Only it is difficult to omit special mention of Mr. E. P. Shaw, who held this responsible office for a longer term of service than any other, except perhaps Deacon Mitchell. The Sunday school was seldom in a more flourishing condition than under his active and efficient management. This was in part owing to the new life he was able, through his musical ability, to put into the choral portion of the Sunday school exercises,—and here Mr. Bartley was his efficient ally.

President Buckham remembers the average attendance of the Sunday school during his connection with it as being about 250. This was before the church was divided. Mr. Shaw estimates the attendance in his time at 200.

The worthy service freely rendered by these men in an office whose importance and difficulties are not always appreciated, deserves the hearty gratitude of the church.

And now what shall be said of the hundreds of teachers who have gone in and out here, the vast majority of whom have now entered into their rest? It is a goodly company, with which one may well be glad to have been associated. There would not be time to mention even the most worthy of them. It must suffice to name a few. Some of the earliest of those who taught in the 'twenties have already been mentioned. Miss Emily Hamilton, still affectionately remembered by one surviving pupil, belongs to the close of the next decade, and that following. Soon after he became our pastor, the Rev. John H. Worcester began to teach a class of young men, most of them students in the University. The Rev. C. C.

Torrey, who graduated in 1849, was a member of this class, and remembers Mr. H. O. Houghton, afterwards founder of the well-known Riverside Press, as another. Professor Goodrich, who joined this class somewhat later, has given us such an adequate account, in his centennial address, of Mr. Worcester's method of conducting it, that nothing more need be said here, than to state that he continued teaching long after resigning his pastorate, until his increasing deafness made it impossible to keep on. Miss Fanny Wheeler should here be named, a beautiful spirit, whose early death separated her from the class of little girls she longed to bring into the love of Christ. Another teacher of this period, whom many will remember with gratitude was Mrs. Dan Lyon. She led a class of young women in an unusually devout and thorough study of the Scriptures. She was a member of the committee appointed to prepare questions for the school, as was also Deacon Nichols, who had for some time a class of older women. Professor Abbott was also a teacher. So too was Mr. Martin Seymour. Mrs. Harriet M. Landon, sister of the Rev. Hubbard Winslow, a most pious and devoted woman, had for some time a class of little girls, as did also at a later time Miss Anna Wheeler, afterwards Mrs. Spencer Marsh. Mrs. A. S. Dewey must also be mentioned. No one ever gave herself more earnestly to the work, or made more effort to interest and help her pupils. Miss Fannie Lemon, who also taught a class of little girls, and so generously assisted in the various exercises of the Sunday school as elsewhere, through her gift of song; and Mrs. Clarence L. Smith, who, up to the time of her death was teacher of a class of boys;—neither of these unselfish spirits should be forgotten. It is fitting that the name of Miss Elizabeth Strain should close this brief list. We still seem to see her face, beaming with intelligence and kindness, as she moved among us here; and many could tell us from their own recent experience, of the methods by which she won

and held together her class of young women, for so many years.

This has been an imperfect story of mere fact and detail; but there is an inner history which can never be told or even known; for who shall recount to us the prayers offered in secret, by superintendents and teachers for their pupils, and by these last for one another; the thoughts and emotions awakened in young minds, as the consciousness of their own higher nature, and its responsibilities,—their relation to God, and the need of salvation through Christ, began to press upon them; the joy when the sunrise of the new life began to dawn on the soul; the fresh gladness in the performance of common duties; the growth in knowledge and the new-born wish to help others into the liberty of the children of God? For work has been done here which God has blessed. The Holy Spirit has often manifested His presence here, and many have been born into the kingdom of God. The record of all this is written above, and the fruits of it will abide forever.

REMINISCENCES OF A FORMER SUPERINTENDENT

BY EDWARD P. SHAW.

Before my coming to Burlington in 1871, I know little of the history of the Sunday school connected with what was then called the First Calvinistic Congregational Church. Mr. F. G. Coggin, whose term of office covered quite a number of years, was then superintendent, and his service was characterized by great devotion to the interests of the school. I do not recall distinctly his methods, but he loved his work, and the school prospered under his direction and leadership. Mr. Coggin continued as superintendent until (I think) 1875. His

assistant in the latter part of his work was Mr. Halsey, the principal of the high school. Upon the retirement of Mr. Coggin, Mr. Halsey acted as superintendent until the time for choosing officers came around. Dr. Brastow was the pastor. I remember well the evening in the chapel when the election of officers occurred. Mr. Halsey, on account of his duties in the public school and for other reasons, refused to be elected superintendent, and there seemed to be no one who was willing to take the school. After much delay and trouble over the matter Dr. Brastow said in a very positive and earnest way: "It is *somebody's* duty to consent to *his election* as superintendent of our Sunday school," looking, as I thought, straight at me. The words and the look carried conviction, and though I had positively refused the election, I repented, and was chosen superintendent, the reasons I had given for refusing having all vanished. Mr. Halsey accepted the office of assistant, and continued as such until he left Burlington; and Mr. J. D. Bartley, who succeeded Mr. Halsey as principal of the high school, was chosen to fill his place. I do not remember much about Mr. Halsey, only that he was a man much esteemed; but of Mr. Bartley's help, I may well speak. His love of music, and help given in that way; sometimes playing the organ, sometimes in front leading the singing; his great enthusiasm, and readiness to render any service, I shall never forget. His spirit in the school was an inspiration. Those who know Mr. Bartley today will not doubt what I have said concerning him. He served with me for about six years, or until he left Burlington; and there never was the slightest friction between the superintendent and the assistant during those years. Mr. N. K. Brown was chosen to succeed Mr. Bartley, and the service rendered was most faithful, as his work for the church has always been.

My service as superintendent ended in 1887, when I went to California, and Mr. N. K. Brown was elected as my suc-

cessor. I do not need to speak of his services nor of those of Mr. Wood, who filled the office so faithfully for many years, nor of Mr. Howe, the present superintendent. I cannot recall all the teachers in the school during my term of office, but as belonging to that noble, faithful band there come to me the faces of Mrs. Lyon, Mrs. Rebekah Smith, Mrs. A. S. Dewey, Mrs. James Hickok, Mary Hickok, Miss Strain, James Peck and Deacon Seaver. These have finished their work here and have gone to their reward. Of those who are with us, Prof. and Mrs. Goodrich, Mrs. Torrey, Miss Torrey, Mrs. Lyman, Miss Etta Wood, Miss Stacy, so long at the head of the primary department, Mrs. Shaw, Dr. B. S. Nichols, now of Pomona, California, and Mr. Bartley. Mr. C. P. Nichols, now of California, will be remembered as the secretary and treasurer for a number of years. I recall but two of the librarians, A. P. Nichols and Gilbert Dow. The teachers' meetings in the pastor's study, led by Dr. Brastow, were for the most part well attended and full of interest, although I used to feel a little disturbed, wondering what question Dr. Brastow would put to me, and whether I should be able to answer it. As to the attendance, I have not been able to look up any data, but my impressions are that the school grew gradually in numbers until my last year when the average attendance was 199. Mr. Brown informs me that the next year the average was 200, the maximum. Of the money contributed by the school and how it was used, I remember this: we pledged for a time a certain sum, I should say \$100 per year, towards the support of a teacher (Miss Hall) in one of the schools established by the New West Commission in Salt Lake City, which they named "The Burlington School." I had the pleasure of visiting that school in 1887, meeting Miss Hall and spending a delightful hour. It comes to me now, that after one year the Sunday school of the College Street Church joined us in our contribution to the Salt Lake school.

As to our other benevolences, I recall only the Vermont Bible Society. In those days the school was supposed to pay its own running expenses; but now, I am glad to say, a new era has dawned, and the church is asked to relieve the school of that burden. This is as it should be.

The interest of the school was kept up and increased by letters received from time to time from those to whom its gifts were sent, telling us how the money was being used.

I wish I could tell the number that came into the church from the Sunday school during those twelve years. I recall one incident; one of the teachers mentioned said to me several times that she was discouraged, and thought she had best give up her class because her teaching made so little impression on the six girls composing it; but there came a Sunday a little later on, when four of the class united with the church; these were followed soon afterwards by the other two. The moral, teacher, is: Do your work faithfully and trust the rest to God.

And now, as I look back on those days, I think what a privilege it was to be called to a work so blessed, having the counsel and encouragement of two pastors like Dr. Brastow and Dr. Hawes; with a feeling also of satisfaction that, with the blessing of God, one has had some small part in helping to advance his kingdom in the world.

DEACONS OF THE CHURCH

1812—1905

Moses Robinson,	elected Jan. 1, 1812,	died	
Lyman King,	" " " "		Sept. 4, 1848
Ozias Buell,	" Apr. 15, 1823,	"	Aug. 5, 1832
Samuel Hickok,	" Aug. 22, 1832,	"	June 4, 1849
Pliny M. Corbin,	" " " "	dismissed	Dec., 1834
James Mitchell,	" Aug. 22, 1834,	resigned	Mar. 20, 1846
Dan Day,	" " " "	dismissed	Nov. 9, 1836
Martin A. Seymour,	" Aug. 18, 1843,	declined	Mar. 20, 1846
Loyal T. Sprague,	" Oct. 27, 1843,	dismissed	May 31, 1846
Jonathan Farr, Jr.,	" Oct. 8, 1847,	"	Aug. 23, 1850
Henry P. Hickok,	" Nov. 15, 1850,	"	Oct. 27, 1860
Martin A. Seymour, re-elected	" " " "	"	May 17, 1858
Nathan A. Ward,	elected " " "	died	Nov. 30, 1860
Horace Hatch,	" " " "	"	Oct. 1873
Horace L. Nichols,	" Dec. 19, 1852,	dismissed	Feb. 13, 1857
David K. Pangborn,	" " " "	"	June 22, 1855
Chas. A. Seymour,	" " " "	"	Nov. 26, 1858
Augustus Kimball,*	" Feb. 28, 1859,	died	July 23, 1889
John S. Storrs,	" Dec. 8, 1860,	died	Sept. 8, 1867
Horace L. Nichols, re-elected	Oct. 19, 1866	"	Feb. 11, 1867
Burnham Seaver,	elected " " "	"	Apr. 22, 1888
Edwin L. Ripley,	" " " "	term expired	Jan. 12, 1892
James Peck,	" Feb. 12, 1880,	"	" " 18, 1894
Micah H. Stone,	" May 31, 1888,	"	" " " "
William J. Van Patten,	" " " "	"	" " 12, 1892
Nathaniel K. Brown,	" " " "	"	" " 16, 1890
Charles E. Beach,	" June 7, 1888,	"	" " " "
Charles P. Smith,	" Jan. 16, 1890,	"	" " 16, 1896
Dr. C. Smith Boynton,	" Jan. 30, 1890,	"	" " " "
Joseph K. Chickering,	" Jan. 21, 1892,	resigned	Jan. 1894
Willard B. Howe,	" Feb. 4, 1892,	term expired	Jan. 13, 1898
Clarence L. Smith,	" Jan. 18, 1894,	"	" " " "
Wm. J. Van Patten,	re-elected " " "	"	" " 18, 1900
William H. Wood,	elected " " "	"	" " " "
Dr. Joel Allen,	" Jan. 16, 1896,	died	Dec. 6, 1898
Micah H. Stone,	re-elected " " "	term expired	Jan. 9, 1902
Nathaniel K. Brown,	" Jan. 13, 1898,	"	" " 14, 1904
Charles E. Beach,	" " " "	"	" " " "
Edward P. Shaw,†	elected Jan. 12, 1899,	"	" " 9, 1902
Clarence L. Smith,	re-elected Jan. 18, 1900,	term expires	Jan. 1906
Judson A. Haynes,	elected " " "	"	" " " "
William H. Wood,	re-elected Jan. 9, 1902,	"	" " 1908
Frank W. Perry,	elected " " "	"	" " " "
Henry Todd,	" Jan. 14, 1904,	"	" " 1910
Edward P. Shaw,	re-elected " " "	"	" " 1910

*Was made "deacon emeritus" May 24, 1888.

†Successor to Dr. Joel Allen.

RESPONSES TO THE CHURCH'S INVITATION

WERE RECEIVED FROM THOSE WHOSE NAMES ARE GIVEN BELOW

Miss Louise M. Abbott	Mrs. T. P. Landon
Mrs. Harriot M. Alger	Miss Minerva M. Liscum
Dr. and Mrs. Chas. H. Barbour	Miss Kate A. Liscum
Mr. and Mrs. G. G. Benedict	Mrs. Mary E. Lowrey
Rev. G. Y. Bliss, D. D.	John C. Lynch
W. F. Bowman	Mrs. Fannie A. McAuslan
Miss Annie Bowman	Mrs. Charles P. Marsh
Rev. and Mrs. L. O. Brastow	Prof. Joseph Walker Marsh
Pres. M. H. Buckham	Mrs. Joanna W. Merrill
Mrs. Ellen Noble Burbank	Rev. Harry R. Miles
Mrs. J. Charles Burdick	Mrs. Ida M. Miller
Mrs. Eben Burr	Ira Osmore Miller
Stephen T. Byington	Rev. E. Mix, D. D.
Edward M. Carey	Mr. and Mrs. Allan P. Nichols
Mr. and Mrs. Chas. A. Catlin	Dr. and Mrs. B. S. Nichols
Rev. Edward B. Chamberlin	Charles P. Nichols
J. S. Chamberlin	Mr. and Mrs. Hervey G. Nichols
Mrs. Amos H. Clark	Miss Charlotte Northrop
Dr. Robert A. Clark	Eugene G. Northrop
Mrs. Harriet E. Colburn	Mrs. Jennie E. Peck Osborn
Miss Florence Colby	Gen. and Mrs. T. S. Peck
Mrs. M. Marion Cole	Mrs. John M. Perham
Chas. A. Converse	William J. Redmond
John H. Converse	Mrs. Cornelia M. Richardson
W. A. Crombie	Mr. and Mrs. E. L. Ripley
Mrs. D. A. Danforth	Mr. and Mrs. Stewart L. Samson
Miss Jessie M. Davis	Miss Jessica D. Scott
Prof. Davis R. Dewey	Mrs. William Seymour
Gilmour Colby Dickey	Mrs. Helene Sumner Shaw
Mr. and Mrs. H. G. Dickey	Charles J. Slater
Mrs. Nathaniel Dike	Rev. W. S. Smart
Miss Mary L. Dwight	Mrs. Asahel Storrs
Rev. L. H. Elliott	John Storrs
Mr. and Mrs. L. F. Englesby	Mr. and Mrs. John M. Storrs
Miss Julia Fleming	W. J. Strong
Mr. and Mrs. C. P. Frissell	Rev. and Mrs. Benjamin Swift
Mrs. Rebekah Smith Gallagher	Mrs. Julia E. Swift
Alfred T. Hawes	Rev. C. C. Torrey
Miss Bertha Hawes	Rev. D. Temple Torrey
Rev. and Mrs. Edward Hawes	Rev. and Mrs. Joseph Torrey
Mr. and Mrs. Alex. L. Hay	Mrs. Celia L. Van Deusen
William E. Hazen	Mrs. Elvira Warren
Mr. and Mrs. E. W. Hindes	Mrs. Curtis Wells
Mr. and Mrs. S. D. Hopkins	Karl C. Wells
Rev. and Mrs. Edwd. Hungerford	Mrs. Francis H. Wilcox
Miss Eliza C. Isham	Mrs. Charles G. Winslow
Mrs. D. S. Kellogg	Mrs. Mav Hammond Witters
Mrs. F. B. Kenney	Mr. and Mrs. U. A. Woodbury
Rev. H. J. Kilbourn	Mrs. Esther Jane Wright
Mrs. Mary A. Kingsley	Mrs. C. W. Wyman
Mrs. Martha J. Kinsley	Mrs. Charlotte M. Young

[The invitations sent out to former or absent members of the First Church numbered 459. The letters received were read to the Church, a few of them on the 25th, after the addresses of Drs. Griffin and Brastow, a few more after the communion service on the 26th, and the rest at the mid-week meeting. They were listened to with deep interest and satisfaction.]

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